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COMMUNICATIONS.

For the Western Recorder.

DOCTRINAL DIALOGUES.--No. VIII.

Worldly. Neighbour Pilgrim, if such men as the patriarchs, the prophets, and the apostles, condemn themselves, after all their piety, what are we to infer from the circumstance? I had always supposed that religion made people better, instead of worse; but here, it seems, the more they have of it, the worse they think of themselves.

P. It is well you have made this discovery. Every Christian is prepared to loathe himself, much in proportion as he grows in grace.

W. That is very strange.

P. Not at all.

W. If I had as much religion as the Psalmist and the apostle Paul, I should give myself no further trouble on the subject, I can assure you.

P. If your religion were a disingenuous, narrow, selfish one, you would not. But neighbour Worldly, have you nothing to be grateful for? And can you not adore the great Creator for his infinite perfections, and lament that so holy and so good a Being should have occasion to be grieved at such treatment as he receives from you?

W. Why, I do not pretend to be pious, you know.

P. That is, in plain English, you do not even pretend to obey God. What a confession!

W. In some things I obey him. The best are not perfect.

P. He justly requires you to love him with all your heart and soul, and mind and strength, and your neighbour as yourself.—Have you done it?

W. Nobody does all this.

P. Yet it is all justly required: "Love is the fulfilling of the law."

W. But nobody ever keeps it perfectly. We are imperfect creatures.

P. That does not alter the nature of the law, or render it less obligatory upon every son and daughter of Adam. The apostle says, "The law is holy, and the commandment is holy, just and good." "I had not known sin but by the law." The Psalmist says, "O, how love I thy law. It is daily my meditation and my delight." "Teach me thy statutes."

W. I hope I have some love to God; and Christians, perhaps, have but little, at best.

P. Still justifying yourself. I tell you this plan will never answer. You will but ruin your soul by it. For remember, the law *requires perfect* obedience; and its tremendous sanctions are arrayed against *every act* of transgression. "Cursed is every one that continueth not in *all things* written in the book of this law, to do them." "The soul that sinneth, it shall die." "He that offendeth in one point, is guilty of all." You say nobody keeps this law perfectly. The apostle therefore says, "The scripture hath concluded *all under sin*." "There is none righteous, no not one." All, except those who have taken refuge in the Saviour, are under the fearful condemnation of this holy law, and liable every moment to perish.

Then, as to your love to God; how do you manifest this love? Are you daily striving to obey him? Do you continually seek his face and favour? Do you daily seek to hold communion with him in prayer? Do you habitually confess your sins to him in your closet, and seek for forgiveness in the only way which he has appointed? Do you love God's holy law, and take it as the rule of duty? Can you say that it is your meat and your drink to do the will of God, and to seek for the promotion of his honour and glory? And have you also a special, a peculiar love for the children of God? These are the tokens of sincere love to God. Where these are wanting, he will acknowledge no other. Now say, do you really love this holy, this best of Beings?

W. Your notions are a little too rigid, I think.

P. Not more so than those of the bible. Witness, for example, the 8th of Romans. All mankind are there described under two general classes, which are opposite to each other. "To be carnally minded is death; but to be spiritually minded is life and peace." "The carnal mind is enmity against God; for it is not subject to the law of God; neither indeed can be." And again–"They that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit." This statement corresponds, also, with the whole tenor of scripture. Only two classes are described; the righteous and the wicked; the justified and the condemned; the penitent and the impenitent; the believing and the unbelieving; the spiritual and the carnal; those who love God, and those who hate him, and desire not the knowledge of his ways. All these varied expressions stand only for the two great classes. Now, candidly, neighbour Worldly, to which of them do you belong?

W. I think I have as much religion as many who pretend to more.

P. But be honest with yourself. There is no use in disguising the matter.

W. It is a concern of my own, you know.

P. I ask affectionately.

W. Are you my confessor, then?

P. I ask with deep solicitude for your eternal welfare.

W. I am not obliged to answer.

P. I intreat.

W. Every one standeth or falleth to his own Master.

P. But the question whether we stand or fall, is one of infinite moment. Do be honest with yourself, I beseech you. The world is the only place where a mistake of such a character can be rectified. The infallible tokens of love to God have been spread before you, as furnished in the bible. Now you either love the true God, as he is represented in the bible, or you do not love him. We may imagine ten thousand things about the subject; but the bible brings us down at once to the infallible test.

W. I have never felt that I had no love to God.

P. That is another matter. Have you ever felt that you *do* actually *love* the very God whose character and laws are revealed in the scriptures? Do you really exhibit the specific tokens of this love?

W. Certainly, I ought to love God. Every body is bound to love him.

P. True; but this is not the question.

W. I have often admired the wisdom and power and sublimity of the divine Being, as I have looked abroad upon the works of creation. I think, too, I have sometimes felt grateful for mercies received from his hand. I have often had a good many serious tho'ts about religion, and felt determined some time or other to live a religious life.

P. All this does not come to the point. The word of God is to be your judge. Its decisions are before you. Do come to the light, and confess your sins in dust and ashes. Do any thing short of this, and you must perish.

W. It is a dreadful conclusion.

P. It is still more awful to hide your condition, and justify yourself in impenitence.

W. Well, if I must: I suppose you have rightly apprehended my case. The bible does really make out the charge against me, as a carnal man, a man destitute of true holiness. I know it must be so, if the bible is true.

P. That *if*, neighbour Worldly.

W. I know the bible must be true.

P. Then study it as for your life. Study the law of God, and compare it with your heart. Find out the worst of your case.—Painful as the task is, it *may*, by the blessing of God, prove salutary. Neglect this duty, and all will be lost. X. Y. Z.

For the Western Recorder.

RETRENCHMENT, No. V.

MR. EDITOR—Why is it that we all demand of the missionaries to the heathen, the entire consecration of their powers, all their time, and talents, and property, and influence? This demand seems to be made by common consent. Professors and non-professors are all united in it. A missionary must utterly renounce the world. Though he may have a family to provide for, he is not allowed to accumulate an estate for them. Their daily wants, it is true, must be supplied; and children, if there are any, must be properly educated. Yet all this must be done at a trifling expense. The whole family must practice the most severe economy, and subject themselves to the most rigid and perpetual self-denial.

I ask again—Why is this? Why these "self-imposed austerities?" Why this "appearance of singularity?" Is there no danger, that in this way, religion may be made "to appear unlovely, and be brought into disrepute?" When religion is presented to the heathen, surely it should not be disguised by human inventions or by adventitious singularities. It should be exhibited in its purity, and this by example, as well as by precept; and if the objection we last considered be a sound one, then it follows that the whole system of supporting missionaries among the heathen is radically wrong, and that it ought to be exchanged for another, possessing more liberal principles.

Will the objector consent to this? Never. But why not? What reason can he offer? Press him hard upon the subject; compel him to be candid and ingenuous, and he will feel constrained to say, that after all, this self-denial, this singular devotedness, is nothing extraneous to the christian character, but the nearest perfection of it. He will tell you, also, that there is an urgent necessity in the case. Missionaries must be sent to the heathen, or the heathen must perish. The work is expensive; means are limited; and the most rigid, self-denying economy is therefore indispensable. He will also urge, that such an example of disinterestedness is calculated to make a powerful impression upon the minds of the heathen, and lead them to embrace a religion which exhibits it.

Now this is all true. Here we entirely agree with the objector. All we ask is, that the principle he maintains may be extended at home, as well as abroad. The heathen are indeed perishing. If ten thousand missionaries were this moment sent out among them, the supply would be inadequate.—There would still remain much land to be possessed, and millions of souls to be enlightened. At home, also, we have heathen, and multitudes whose case is almost equally desperate. The number of missionaries, at home and abroad, must therefore be greatly multiplied. All of them must be supported. The work is expensive. The expenses must be met by the christian community. The necessity is imperious and absolute. How then shall we do it? By feasting ourselves upon the luxuries of the land? or by the practice of self-denying economy? By lavishing the treasures of our stewardship upon things which are a positive injury to us, soul and body? or by the practice of wholesome retrenchment? Let conscience speak, and give the answer. Let not her voice be stifled. A PRESBYTERIAN.

For the Western Recorder.

How can revealed truth be brought to bear most effectually upon the minds of men?

Amongst those who adopt the scriptural doctrine of human depravity, together with a belief in the christian religion as the only means of diminishing or finally removing the evil, it becomes an important question; how can revealed truth be brought to bear most effectually upon the minds of men? The person that has not often pondered this question in some shape, must have made very few efforts in the cause of Christ. This question becomes the more interesting, when we notice the small proportion amongst the ordinary hearers of the gospel, who are materially affected by its truths. None can be materially benefitted, who remain as all unrenewed men are, enemies to God. It is not deemed necessary to enter into the formal proof of this position. Whatever may be said of the amount of depravity, natural to the human heart, this at least is certain; all men, before their spiritual union to the Lord Jesus Christ, are lost in such a way, that a positive reception of him as a mediator, an actual casting of the soul upon him for deliverance, is indispensable to salvation. It is equally certain that this embracing the Saviour by faith, is not the spontaneous production of the heart; in other words, men do not grow up in the exercise of it. A definite change, then, must take place in the moral man, before any thing of importance is effected by the preaching of the gospel. This change is not merely going on with a good beginning; it is beginning to live for God. But such a change has in all ages been limited to a small proportion of those who hear the gospel.

This may be a matter of but little consequence in the eyes of a mere formalist in religion, but to all who feel concerned at the violation of the divine law, or lament that millions trample under foot the blood of Christ; to all who commiserate the endless pains of lost spirits, it is matter of the deepest concern. They anxiously ask, can it be that the gospel of Christ was designed to have so partial an influence over dying sinners? Can only a few be found who will prefer endless happiness to endless misery, or preferring the former, will be induced to seek it in Christ? Can no more be brought to receive the testimony of God? Does the sun of righteousness shine so feebly, that a small number only can be pointed to its beams? It is freely admitted, that the preaching of the gospel depends for its efficacy upon the agency of the Holy Spirit. The question, then, is, in what circumstances, or in connection with what measures and mode of presenting divine truth, may these influences be most frequently expected? This question can only be settled by examining the history of the christian religion. From the records of what God has usually done in his church, we are to determine what he may ordinarily be expected to do in similar circumstances.

A slight examination of the history of the christian church, convinces us of at least one fact, viz. that God has not granted the manifestations of his presence to the same extent at all times. There have in every age of the church, and almost every form of it, been declines and advances in the state of religion. Alternate light and shade have always marked the progress of revealed truth. The bare allusion to the various reformations since the days of Claude, bishop of Turin, is deemed sufficient confirmation of this remark. When we become more particular in this examination, another class of facts presents itself. In almost every division of the protestant church, the state of things called an awakening or revival, has been a more or less common occurrence. These unusual excitements have been the means of adding immense numbers to the visible church, whatever may be said of their character. If these occurrences have in any considerable number been the result of a real outpouring of the Holy Spirit, there can be no doubt that God chooses this method of building up his church, and consequently may be expected to bless the measures and mode of preaching calculated to produce such results. If they have been the work of man, we must still inquire, whether any method of dispensing the gospel in a more successful manner than is usual, can be found. This investigation will be resumed in a succeeding essay.

C. S. A.

From the Journal of Humanity.

AMERICAN QUARTERLY REVIEW.

We are glad to find that the venerable Bishop White—whose life, to the age of more than fourscore, has uniformly indicated the same enlightened patriotism and piety with which he discharged the duties of chaplain in the army of the revolution, and whose mind is still vigorous and active—has exposed, as they deserve, some of the false views and pernicious tendencies of the article on *Sunday Mails*, which recently appeared in the American Quarterly Review. His strictures are contained in three letters to the editor of the Review, and are published in the Protestant Episcopalian. In the first letter he says:—

"The charges which I alledge against the composition are these three: 1st, that the author of it, to all appearance, is destitute of the knowledge of the grounds on which christian churches generally, and almost universally, contend for what may be called, in metaphor, the christian Sabbath: 2dly, that the abrogated Sabbath of the Jews appears to have been misunderstood by him; and 3dly, that his performance has a tendency to desecrate the first named institution, and to abuse it to licentious living."

It will be seen that the Bishop's plan does not embrace a discussion of the question of Sunday mails, or an exposure of the abusive and slanderous character of the article.—The faults which he considers are, in two words, *ignorance* and *licentiousness*. The second of these is maintained fully, and with singular calmness and dignity, in the last letter. We have room only for two or three paragraphs from the conclusion:—

"It would not be a discharge of my conscience, were I to neglect to state, very respectfully but faithfully, the dangerous tendency of the production in your periodical; both indirectly, by its weakening of the sanctions which are the security for virtuous conduct; and directly, by its being in the shape promotive of licentiousness. The former part of the subject is the more ensnaring of the two, because the less likely to be met by a virtuous suspicion, putting the hearer or the reader on his guard against the latent seduction of the theory.

"But the tract in your review is chargeable with a more direct tendency to licentiousness. If we go no farther than to the population of this city; it is certain, that no small proportion of the inhabitants, without being indebted for it to the pen of any ingenious writer, have reconciled their minds to the absorption of the gains of the preceding week, in the festivities of the tavern and of the grog-shop. While the wealthier of their citizens shall be properly spending the Lord's day, in festivities of a genteeler style and taste, there ought to be no censure or contempt cast on the coarser indulgences of the classes not competent to the same expense. From my limited intercourse, however, with the class of daily labourers, and especially of those of them who devote themselves to their species of festivity on the Sunday, I have adopted the opinion, that on the Monday they are less qualified than on any other day of the week, for an early renewal of their labours.

"If we go beyond this limited sphere and examine the condition of districts, for there are many such, destitute of the religious observance of the day, for so many years, that a generation have grown up under a cessation of its exercises, it will be found that there are so many states in society progressing in ignorance and vulgarity, of which the only remedy will be in the efforts of our various denominations, to carry religious instruction to every corner of our land. If it sometimes have the alloy of error, there is so much of the native gold, as to make it preferable both to ignorance and to infidelity, and to the vices of which both of them are fruitful."

From the Ontario Repository.

COMMON SCHOOLS.

There is no subject of common and general interest, in which the public are more deeply concerned, than in the education and judicious discipline of the rising generation. All our hopes of the future progress of science, literature, the arts, and of the general welfare, rest on them; hence we are accustomed to look upon them as by far the most interesting and engaging portion of community. It has been well said, that "man is a creature of habit;" and youth is the time when habits and inclinations are most easily formed; and when once contracted, they grow with our growth, and increase with our strength; and be they virtuous or vicious, are seldom eradicated by any subsequent advantages, or disadvantages in after life. Then, if the first impressions made upon the minds of children, be thus indelible; how vastly important is it that they should be of a proper kind. The basis of our republican institutions and of our government is *virtue. Intelligence*, with its growing and expanding beauties, is their superstructure. These united, the bright fabric will continue to rise with new accessions of science, increasing in splendour as it advances. With these combined, morality and religion are secure, and our free and happy institutions will be handed down to our posterity unimpaired, and by them to theirs, through the long vista of ages, to the end of time. It is obviously true, that school-teachers, having as they do, the care and culture of the youthful mind upon their hands, are destined to exert an incalculable influence upon the destinies of the nation. From such considerations, how superlatively important, that the greatest caution should be observed in the selection of school teachers. Inspectors of common schools should be especially careful to ascertain, not only the *degree of intelligence* the candidate may possess; but, as an indispensable requisite, *his moral worth;* and in all cases where not personally acquainted, they should require written testimonials of good reputation. A strict adherence to these principles would most effectually prevent those impositions sometimes practiced by travelling young men, who, assuming what they possess not, pass themselves off as teachers, but soon discover principles and practices at once incompatible to their situation; subversive of those virtuous principles and correct habits, which we imperiously require should early be inculcated into the minds of youth. Instances are not unfrequent, even since the law requires a certificate of moral character, signed by the inspectors who may be supposed competent to decide, of candidates *approved*, who may be entirely reckless of every moral and manly principle; so proverbial for intrigue and tergiversation, that they may not be trusted with any other public station; as though that of school-teaching were of the *least* consequence. Here we meet with a palpable departure from principles, acknowledged by every man of candour, reflection and intelligence. If I mistake not, here is one of the greatest causes why common schools are no more reputable, (in some places at least), and unworthy the attention of most who are, or should be their supporters.

Prominent as this evil is, it is one which at the first view, seems most easily remedied; but when we consider that it has its origin, mostly, with those who recognise not the landmarks of virtue or vice; who may be incompetent to appreciate moral or intellectual worth; we discover the cause of its existence; and exist it must, till the *tone* of public sentiment shall be sufficiently *elevated* to remove it. The difficulties attending common schools, as regards districts and teachers, are many and various.

Both in town and country, may be found that which tends directly against the successful prosecution of this laborious and unthankful task. The obtuseness of childhood, in its native and untaught ignorance, forms but the least difficulty in the business of instruction; yet even this, in most cases, finds the patience *requisite*, in common schools. The varied and local interests of those who go to make up a school-district, are often causes of dissention and strife, with regard to the site of their school-house; its dimensions and cost. Feuds and neighbourhood difficulties are not unfrequently made the means of discord and trouble in the school; by which means the teacher's burden is unnecessarily increased; yet he may account himself fortunate, if, in the end, he does not receive the maledictions of both parties.

A TEACHER.

From the Philadelphian.

Extract of a letter from Dr. Ely, to the Corresponding Secretary of the American Sunday School Union:—

In Albany and Troy, I have been delighted with the donations made by the children from their own savings, and with the earnest desire of a lovely little girl to present me with her locket, which, from prudential motives, I declined receiving. A lady, whose circumstances prevented her giving any thing else, presented me with a golden watch-key and seal. Not a few coloured people have bro't me their offerings; and sometimes with tears of joy and thankfulness, on account of the blessings which they have received from Sabbath school instruction. In Troy, a neatly attired woman of colour, of middle age, waited on me, on Monday morning, and said, "O, Sir, how glad I was to hear that I might call on you, to give you something." I said to her, "You love Sabbath schools, I presume, then." She replied, "Yes sir, well I may; for in one of them in this town I have learned to read God's blessed word; and now, what joy it gives me! I read and commit a great many verses to heart. Oh! I used to hold the bible up to my face, when I could not read a word of it, and cry over it, and say, O that somebody would teach me to read it! I'd give a thousand dollars, if I had them, if I could only read the bible! And I now can read it, and read it every day. Sir, God's mercies to me are very great." Here she proceeded to tell me how kind God had been to her, and how she had reason to bless him. She was born and brought up, she said, "in a right old fashioned family below, in the country;" and she had become a wife, and a mother of five children, before she ever knew there is a God; and before she ever knew there is a heaven and hell. Her first husband and several children died with the small pox, and she felt dreadfully distressed in mind after that, and went to church, and began to learn that she was a sinner. She saw, she said, that she must die, and she realised, (putting her hand near the floor), "that death was no futher off than that;" but how to obtain comfort she did not know. At length, one night, when she sat down in great distress to milk the cows, she thought something said to her, "You're a sinner, and must pray to God to forgive you." So she prayed, saying, "O God, I'm a poor wicked sinner; do please to forgive me!" Then something seemed to say to her, "You must pray to Christ to forgive you." So she prayed, "O Christ forgive all my sins;" and after that, all her great distress was removed, and she hoped in God for forgiveness. "Still," continued she, "after this I was a backslider, and I went to church, because I could not keep away; but O! how I used to fear and tremble all over when I heard the preacher speak the name of God and of Christ." She proceeded to tell how the voice of the preacher seemed particularly addressed to her at one time, while she stood listening at a window, and was afraid to enter the place of public worship, because she had an awful dread of God. Soon after this, however, she was persuaded by a coloured woman to go for once to a Sabbath school. At first she was ashamed and reluctant; but having been once, and having got one of your cards, containing large letters, to read during the week, she longed for the next Sabbath to return. After this she studied her lesson daily, while about her work; and soon was able to read the bible with ease. She now gets her living by washing and working from house to house; and is much esteemed by all of her acquaintance. She brought me a silver dollar, and said, "I have looked upon this as the Lord's ever since I got it; and I give it to you, hoping and praying that it will be blessed, and help sombody to read the bible." While I was conversing with this interesting person, a young gentleman entered, and taking her by the hand, said, "How do you do, Peggy?" "You are acquainted, I perceive, with each other," was my remark.—"Yes," said he, "we are members of the same church, and I have great reason to love Sabbath schools also, for in them I was first brought to know the Lord." So he left with me a dollar, and they both departed.

At Albany, the honourable Stephen Van Rensselaer called on me at the Eagle tavern, and while he was there a little girl entered, and said, "Please to accept my donation, sir; it is but little; it's only a quarter of a dollar; but I am a Sunday school scholar; and its all I've got." The good "Patroon's" eyes filled with tears at the benevolence of the child, and his check for one hundred dollars, with her twenty-five cent piece, went into your funds at the same moment. Verily, it is more blessed to give than to receive; and I am heartily glad that a few rich men in our country know it from their own happy experience. The greater part of professing Christians, I fear, have yet to learn the practical lesson that they are stewards of God's bounties; that their money is no more their own than their souls and their bodies; that they are bought with a price; and therefore must glorify God with their houses, lands, money, reputation and influence, no less than with their orthodox faith, and public profession of christianity. I have met with a favourable reception, wherever I have been, and poor Christians have commonly a commendable share of liberality; but to obtain money from multitudes of close-fisted, covetous, christian professors, is like drawing their eye teeth. Many, many alas! if they cannot be received to heaven without first serving God with their wealth, in a rational and benevolent way, will resemble the young ruler, who was sad at the Saviour's discourse, and went away grieved, because he had great possessions.

GOD A HEARER OF PRAYER.

Mr. afterwards Dr. Stephen West, had entered the ministry, and settled in Stockbridge, while yet a stranger to experimental religion. Like other learned men, who are trusting to their own righteousness, he had laboured to accommodate his theology and his preaching to his own standard of personal religion. Two pious females, members of the church, who had often lamented their want of spiritual instruction and benefit from the ministry of their pastor, at length agreed to meet, once a week, and pray for him. Amidst many discouragements, they continued their united supplications for their pastor to the Hearer and Answerer of prayer; but, as they afterwards remarked, they were never both discouraged at the same time. On leaving the house of God, one would say, "We have had no food to-day." The other's answer was usually in words of encouragement: "God is able to do for us all that we ask; let us continue our meetings for prayer." At length their prayers were heard; there was a sudden and remarkable change in the preaching of their pastor. They met as usual at the close of worship. "What is this?" said one. "God is the hearer of prayer," answered the other. The means by which this change was effected remain to be detailed. Mr. West and Mr. Hopkins were in the habit of meeting frequently, for the purpose of discussing their different views of divine truth. At those meetings it was Mr. Hopkins' practice to allow Mr. West to state his views and to exhaust his arguments, before attempting a reply; and then, in the kindest and clearest manner, to show their repugnance to the word of God. On one of these interviews, Mr. West, who had been walking the room in great agitation, turned to Mr. Hopkins, and said, "Only reconcile divine sovereignty with man's agency, and I will give up my sentiments and embrace yours." And cannot *you* reconcile them, Mr. West?" "No," said he, "I cannot." "Well," said Dr. Hopkins, with great mildness and sincerity, "I have to your conviction proved that God is a sovereign; and you are conscious that man is a free agent. Now, therefore, if you cannot reconcile God's sovereignty with man's agency, you *must* be damned." Nor was the appeal in vain. The words, "I must reconcile divine sovereignty and man's agency, or be damned," continued day and night to dwell upon his mind. Conviction that he was a stranger to godliness, and a blind leader of the blind, fastened upon him.—With great fearfulness and misgiving of heart, he continued to preach; but he preached practically, and according to that view of divine truth which then occupied his own mind; and although to himself the way appeared dark, it was that sermon which he first preached after his mind was awakened, which filled the hearts of those praying females with gratitude and joy. So true it is, that the experience of Christians is a common experience; that although in the case of Mr. West, all was, in his own view, darkness, yet he could not preach according to the views of truth which he then entertained, without carrying conviction to the pious mind that a great and essential change had commenced in his heart."–*Life of Hopkins.*

TRACT CAUSE.

More than ordinary efforts are now making in our city, to promote the operations of the "Pennslyvania Branch of the American Tract Society." This object has never before been presented to our churches in such a manner as its importance demands. What has been done during this week, proves that our congregations are not reluctant liberally to acknowledge the claims of this branch of evangelical benevolence; and we have no

doubt that the result of present measures will be to place the "Pennsylvania Branch," which has hitherto been dependent for its existence on the credit of the Parent Society, on the ground which it ought to occupy, and which its kindred institutions located in our city have taken, as second to none of a similar character in our country.—*Philadelphian.*

TEMPERANCE.

From the Journal of Humanity.

TEMPERANCE AMONG FARMERS.

Among the committees regularly appointed by the Hillsborough Agricultural Society, (N. H.) is one on *temperance*. It is much to be wished that all similar societies would follow the example. A more salutary and important change, than the disuse of ardent spirit, has not in this age, if ever, so suddenly occurred in any thing connected with agricultural labour. If, then, Temperance Societies were effecting a change which is likely in any way to injure the farming interest, their tendency would be exposed without delay. Our more substantial and intelligent agriculturists are joining them by thousands. If they are wrong; if their conduct indicates an ignorance of important facts, or a short-sightedness in regard to the ultimate bearings and tendencies of temperance measures, why should not the Agricultural Societies, with the excellent facilities that they enjoy for coming at the truth, make some efforts to arrest so wide-spread and threatening an evil?

The following paragraphs are from the last report of the Hillsborough Society's Committee:—

"Your committee look with much pleasure and hope on the improvements which have been made in this county, during a few years past, in stock, manufactures and products of the soil. But they feel a higher pleasure in witnessing the improvement of men. Some within the compass of their knowledge, who had debased their nature and nearly destroyed their usefulness by intemperance, are thoroughly reformed; and are restored to a useful and respectable standing in society. Many others, who had been treading in their steps, and promised fair to overtake them in a short time, have awoke from their delusion, seen their danger, and fled from it. This improvement has not been confined to this Agricultural Society; but it is visible and felt through the community.

"It is by experience, men have formed a habit of drinking rum, loving it, and believing its utility; and it is only by experiencing the disuse of it, they will break up their habit, quench their appetite, and learn that they have been deceived by this greatest of all deceivers. Your committee would not attempt to *reason* men out of the belief and practice of what they never were *reasoned* into; but as men of experience themselves, they would recommend it to others to try the same experiment.

"Twenty-one of this Society have presented their claims for premiums for doing their labour on farms during the past year, without the use of ardent spirit. A much greater number have adopted the same practice, but for some reason, have not entered their names. All these bear united testimony to the utility of entire abstinence from ardent spirit. They know that the saving in this practice is a very considerable addition to the nett profits of their farms. But this they consider the least benefit arising from entire abstinence.

"Your committee lament that any one should be blind to the most important subject connected with agriculture, viz. temperance. But much has already been done by this Society in throwing light upon this subject; and the impulse that has been given, will, ere long, produce the desired effect."

CUMBERLAND COUNTY, N. J.

The annual meeting of the County Temperance Society was held at Bridgeton, Sept. 22. Jonathan Brooks, President, Jonathan Ogden, Secretary. There are five minor associations in the county, containing more than 400 members. We copy a few sentences from the spirited and well-written report:—

"The measure is no longer an experiment. It has already saved millions of the national capital; it has reclaimed thousands of families, from what otherwise must have been inevitable ruin; it has taught hundreds of thousands successful resistance to perilous temptation, and its wide spreading influence begins to be felt in every state and county, and in almost every neighbourhood throughout the Union. Travellers from all quarters bear witness, that in stages and in steam-boats, in public houses and in private dwellings, temperance is becoming more and more the habit of the people. The sale of ardent spirits has been reliquished by many, whose love for their fellow men is stronger than the love of gain; and good men refuse to be concerned in the manufacture.

"The open and concealed lovers of strong drink, have been our enemies, and must be expected to continue so until they themselves are changed. But the fashions of social intercourse have been so beneficially altered, that many persons who are not conscious of the influence the Temperance Societies have exerted on them, or who are unwilling to acknowledge it, are nevertheless greatly changed for the better in their habits.

"Those who are called respectable moderate drinkers, are the great hindrances to universal reform. From them come the drunkards; for drunkards were once temperate. We have no stopping place, until the use of ardent spirits, as an article of luxury or common use, is abandoned; until every conscientious tradesman shall regard the diffusion of it through the country, as the criminal cause of all the evils it produces; until no new subjects become victims of intemperance, until the stream of misery being cut off at the fountain head, shall run dry, and be forgotten in the grave of the last drunkard."

EARLY TEMPERANCE SOCIETY.

As many as twelve or fifteen years ago, a temperance society, upon principles of *total abstinence*, was commenced in Phillips' Andover Academy, one of the first and largest classical schools in New-England. The society was numerous, embracing nearly all the members of the institution. Addresses upon the evils of intemperance were delivered quarterly, by some one of its officers. This was done by young men and boys, before their fathers had dreamed that any thing could be done for the suppression of intemperance; and hundreds who were then and there taught the value of temperance are now actively and usefully employed in the learned professions in our country.—*New-Bedford Times.*

DECISIVE FACTS.

In one of the towns in this county, ten men entered the meadow to labour during one of the warmest days of the last summer. Nine of them used ardent spirits; the remaining one adopted the principle of entire abstinence. Of the nine who drank spirit, eight sunk under the pressure of heat, whilst the poor "cold water disciple," possessing but an ordinary constitution, sustained the accumulated weight of both, performed a good day's work, and returned home with cheerful feelings, prepared to enjoy his repose in its season, and enter upon the duties of the coming day. The one who used no ardent spirit, and continued to labour until night, possessed great strength and an unusually firm constitution. Another farmer, about the same time, had six men labouring in his fields, three of whom drank spirit; the remaining three, though not all of them "cold water disciples," chose another and more nourishing beverage. The whole of the three who resorted to the bottle, found ere the sun had reached mid heaven, that they had leaned upon a broken reed; that good old Jamaica consumed instead of increasing their strength; and were obliged to retire from the field, and leave the remaining three to perform the work of six, as well as they could.—*Danbury (Ct.) Recorder.*

A respectable merchant in this place has been concerned in the business of retailing ardent spirit for more than twenty-two years; and from this his profits have been very considerable. But he has seen his error, and is now fully convinced of the dreadful consequences which arise from the unlawful practice of retailing ardent spirit. He has resolved to leave the traffic in this deadly poison, and has in fact for many months past put the resolution in practice. May many in our land follow his example, and this "curse of curses" be forever banished from our country and the world!

Newburyport, Oct. 19, 1830.

INTELLIGENCE.

From the Missionary Reporter.

RUSSIA.

Distribution of Bibles and Tracts.

Extract of a letter from Rev. Richard Knill, of St. Petersburgh, to the editors of the London Evangelical Magazine:—

On the 29th of September, a poor woman from the suburbs called at my house, and the following conversation took place:—"Can you read?" "Yes, I can read Finnish." I then put a Finnish bible into her hand, which she appeared to read fluently, "Have you ever possessed a bible?" "No, never." "Should you like to buy one?" "Oh yes, I should like it, but I have not money enough." "How much money have you?" "Alas! I have only a rouble."—"Well, good woman, you shall have it for a rouble; take it." At this intelligence her eyes sparkled with joy. As she was going away I requested her to publish it among her neighbours, and to inform them they might also have a bible for a rouble. She went immediately to the hay market, which is the great resort of her countrymen, and there she gave publicity to the glad tidings she had heard, and as a proof of its certainty she exhibited the book. The effect was wonderful! The intelligence flew to all the surrounding villages, and, in the space of six weeks, we sold eight hundred Finnish bibles.

When the demand for the sacred volume began rapidly to increase, I scarcely knew what to do. I supposed, when it was first mentioned to the poor villager, that perhaps ten or twenty of her neighbours would accept the offer, and for this my own finances were sufficient; but when scores and hundreds were called for, I found that myriads would quickly be exhausted; yet I had given my word, and I dared not go back. In this extremity I consulted my wife on the best means to be adopted. She encouraged me to proceed, with an assurance that the Lord would provide.

Accordingly I left my house for a bookseller's, with an intention to buy one hundred bibles. But as I was going, my heart began to fail. I thought, this will cost more than I can well spare; my children have the first claim. Is this prudent? Is it not better to buy fifty? &c. While I was thus ruminating I met a funeral. In a moment, at the end of a street, I saw another funeral. The sight had a powerful effect. The Saviour's words rushed into my mind, "Work while it is called to-day; for the night cometh when no man can work." These persons can work no longer; they are gone; quickly thou wilt follow them; therefore, oh, my soul, work while it is day. I felt ashamed at my unbelieving heart, and hastened for the bibles; and soon after, I resolved to write to my friends at a distance, and to call on those who were near. The latter immediately supplied me with 800 roubles.

Thus far the circulation had been confined to the Finnish scriptures, but we have since circulated them in sixteen languages. We were led to it in the following manner:—A young person came to see us in February, 1829, and requested us to procure her some Russian testaments. "Next week," said she, "is my birth-day, and the servants will expect a present, and what can I give them so valuable as the new testament?" The idea was delightful. It made me leap for joy; yet I did not promise the books. However, I called at the depot and obtained them without difficulty; and again and again I went for a few, thus increasing the number to tens and hundreds. Several of my beloved congregation joyfully and most efficiently co-operated in this labour of love.

The Tract Society in London generously sent us £10, whereby we have been able to extend our efforts, particularly in the distribution of Finnish tracts; and that dear and honoured friend Princess Metschersky, gave us all that remained of the Russian tracts which she had prepared; many of them she translated from our most popular English tracts, and others were composed by excellent Russian authors. When we received them from the princess, we thought the number to be about 80,000, but on a more minute investigation we found it to be nearly 200,000. As there was little probability of our reprinting these precious books, we have had 1,000 volumes of them bound. In this form fathers will bequeath them to their children, and these again to their children's children. We live in a wonderful period. That age of the world is now arrived, when knowledge of every kind is increasing, and religious knowledge in particular, is spreading with a rapidity before unknown. Oh, what a privilege it is to be permitted to accelerate its march, to arouse the dormant feeling, to direct the inquiring mind, to solve the momentous question, "What shall I do to be saved?" Eternal thanks to God for this favour!

From the Albany Christian Register.

SYNOD OF ALBANY.

Extracts from the Narrative of the State of Religion.

The aspect of Zion within the *Presbytery of Albany*, is more favourable than for several years past. A very considerable number of congregations have been blessed with revivals of religion; in some of them the hand of God was visible. The Fourth Church in Albany, Kingsborough, Saratoga Springs, Schenectady, Rensselaerville, Greenfield, Amsterdam, East-Galway, and the town of Hope, in the county of Montgomery, have been visited with the influences of the Spirit; between 400 and 500 have been added to the churches, as fruits of the good work. The cause of temperance is rising, and it is believed, the fountains which supply this river of death are beginning to be dried up. Sabbath schools are flourishing, and in some instances, both teachers and scholars have been hopefully converted to God. The monthly concert of prayer is very generally attended, though not with the interest that is desirable. It is matter of regret that the Sabbath is still profaned extensively in many places, which operates as a check upon the efforts of the friends of Zion.

Within the bounds of the *Presbytery of Troy*, there have been some seasons of refreshing enjoyed since the last meeting of Synod. In Whitehall, Hebron, and some other places, some of the waste places in Zion have been repaired, and several of our vacancies have been supplied. Still, the northern part of the Presbytery is little better than a moral desolation. The monthly distribution of tracts in the city of Troy and in other towns, has proved a signal blessing. The scattering of these leaves of the tree of life, has proved the healing of many souls. The bible cause in this presbytery is supported with spirit and zeal. Between $600 and $700 will be raised this year to supply the nation with bibles.

In the *Columbia Presbytery*, during the last year, some of the congregations have been blessed with revivals of religion. Hudson, Cairo, and Hunter, have been watered with showers of divine grace. A season of refreshing has also been experienced by the congregation in Canaan, which has resulted in the addition of a number to that church. In most of our congregations tokens for good have been witnessed through the year, and the kingdom of God has been silently and steadily advanced. There have been several hopeful conversions in Catskill.

Benevolent institutions have been sustained among us with increased liberality. Between $4000 and $5000 have been pledged, and a considerable part of it collected, in the county of Green.

APPEAL IN BEHALF OF GREECE.

To the friends of humanity, of every name and denomination, in religion and politics, in Europe and America.

The undersigned, being permitted by the providence of God, to dwell among the ruins of the seven churches of Asia, and the later desolations of Haivall, Scio, and Ipsara; and having from personal observation become acquainted with their present situation, are constrained to plead their cause with the friends of humanity in America and Europe.

Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, the villages in the immediate vicinity of these churches of the Apocalypse, and which may be regarded as their representatives, to say nothing of the surrounding region of Asia-Minor, are inhabited by a population of nearly fifty thousand Greek and Armenian Christians.

In the neighbourhood of Ephesus are 400 Greek families. In Smyrna, which likewise drank deep of the same bitter cup with Ipsara and Scio, there are 30,000 Greeks, and 8,000 Armenians. In Pergamos, the number is estimated at 1500 Greeks and 200 Armenians. In Ak-hissar, the ancient Thyatira, about the same number of each. In the neighbourhood of Sardis, about 150 Greeks are to be found in the villages of Solicky, Totar, Dereken, and Adala; but only two "names," and those servants and strangers, dwell amidst the ruins of the Lydian metropolis. At Philadelphia, including a few Armenians, there are nearly 2000 Christians; while at Laodicea not a single individual professes the faith of Christ; though at Denizla, about one hour distant, are probably about 300 Greeks and a few Armenians. The number was considerably greater before the year 1715, when 12,000 persons perished by fire and earthquake. Though Hieropolis and Colosse were not included in the list of apocalpytic churches, it may not be improper to state, that at Khonas, the supposed site of Colosse, there are about 30 Greek houses, or 150 persons; while at Salsakeny, at a short distance from Hierapolis and Laodicea, the Greeks are in considerable numbers.

It is unnecessary to enlarge upon the conditions of these tens of thousands, who, occupying the site of the earliest churches of Christ, have preserved little more of christianity than its name and outward forms. The seven golden candlesticks have been removed, and the stars cast down. "The lips of the priest no longer keep knowledge;" the epistles of him who was in the "isle called Patmos, for the word of God, and the testimony of the Lord Jesus Christ," are read only by a few, and that but recently in their spoken language; and the examples of Timothy and Polycarp are lost amidst fables, or perverted by superstition.

Still, to the glory of God be it spoken, from ample inquiries and actual experiment, it is satisfactorily known, that could necessary buildings be erected, and teachers in part supported, thousands of youth of both sexes would eagerly avail themselves of the advantages of schools, where the scriptures would be a standing reading book, and the bible history, the commandments, and select portions of the word of God, committed to memory on Sabbaths and holidays. Will not those whose faith and pious zeal have been strengthened by the sublime prophecies and admonitions of the Apocalypse, exult in the opportunity of aiding, by their prayers and their alms, in restoring these ruins of many generations?

Fresher, and more deeply crimsoned, is the picture which remains to be exhibited. Haivala, in the midst of whose roofless dwellings, and prostrate schools, this appeal was projected and partly penned, foremost of her kindred cities in desolation, was swept with the besom of destruction. We forbear to enter into the full details, because they will be better presented to the public in a small pamphlet, which will contain a slight sketch of the present state of the apocalyptic churches, and an account of the catastrophe of Scio and Ipsara. Acquainted, as our countrymen already are, with these tales of horror, we trust that a plain, dispassionate statement of facts, divested of those exaggerated misrepresentations which outraged humanity, in the first full impule of her own excited feelings, was too ready to believe, will not be unacceptable. We deeply feel for, and we have much at heart to advocate, the cause of the unfortunate Greek Christians; but the authors of their misfortunes, though of a different faith, are no less entitled, in justice, to be presented in their true character. If the Turk has been guilty, the Greek has not been entirely innocent. The sword has been sheathed. May it never again be drawn. Peace, in her loveliest robe of charity, will soon see, we trust, the Christian and the Mussulman forgiving, as they hope to be forgiven.

It will be sufficient, at present, to state, that at the commencement of the revolution, Haivala had a population of nearly 40,000. Her college was the admiration of foreigners. It constantly numbered 350 scholars, of all ages, belonging to the town, the environs, and the isles; they were taught modern Greek, ancient Greek, belles-lettres, natural philosophy, logic, rhetoric, moral philosophy, and mathematics. The chairs were occupied by distinguished professors, recommended not less by their talents than by their virtues. On the 13th of June, 1821, the anniversary of the very day on which we now write, Haivala became a heap of cinders. Its college, its hospitals, its churches, were all swept away by the ravages of war.

Within the last two or three years, her wandering population have begun to re-assemble, and there are at present, perhaps, about 2000 families rebuilding its ruins. They return, however, burthened with debt, and deprived of the rich product of their own olive yards; while their children, without schools, and without books, are fast going back to barbarism. We have conversed with the principal inhabitants, who are disposed, in the midst of their poverty, to make an effort for establishing schools of mutual instruction, relying on the co-operation of sympathising Christians in more favoured countries.

The catastrophe of Scio is known in every corner of the civilised world. Where is the individual upon whose heart the tale of her sufferings has not sunk down with a deadly weight? Of her city and college, the admiration even of scientific Europe, reduced to ashes? of her population massacred? of her wives and children enslaved?

The city of Scio was no more; but a year or two had scarcely passed, when thousands returned, and re-established themselves among the blackened walls endeared by the name of *home*. The descent and subsequent defeat of their brethren in arms, compelled them again to fly. A second time, pressed by poverty, and allured by the prospect of greater security, and the sacred associations which bind us to the place of our birth, at least 10,000 exiles have come to dwell in their ruined villages, and amidst the grass-grown streets of their once beauteous city.

With them, too, has returned one of the former masters of the college, Papas Antonius, who was associated with Bardolochus and Bambas, in the times of its greatest prosperity. In a miserable hovel, near where its marble wall once rose, their classic authors and the sciences are again beginning to be studied. While their churches still remain uncovered, and their streets choked up with ruins, connected by pathways leading through the doors and windows of private houses, so great is the anxiety for instruction, that they contribute freely, even from the gleanings of their poverty. Their patriarchal teacher, and his two assistants, are ready to collect 300 children, provided a bare subsistence can be obtained for themselves, and a shelter be erected from the scorching rays of an eastern sun.

The population of Ipsara, before the revolution, was 6000. This number was doubled by Haivaliotes and Sciotes, escaping to Ipsara as a sure place of refuge, but meeting there the destruction from which they had twice been saved. While we reserve the sad tale for a fuller narrative, it may not be improper to mention one well attested fact, confirmed by eye witnesses. The navigation of the port was literally obstructed, by the countless numbers of female and infant bodies. The Ipsariote mothers and daughters, widowed and fatherless, threw themselves and their infants into the sea, to escape the dishonours of Turkish captivity. In a single day, the cheerful dwellings of these enterprising islanders became a solitary heap of ruins. Now, more than one hundred families are again collected there, awaiting the generous aid of those who have wept at the story of her sufferings, that their children may share in the benefits of a christian education. We commend the case of these unfortunate beings to our respective countrymen, both here and at home, and especially to the mothers and daughters of our own happy lands.

In this distribution of the sacred charities which may be entrusted to us, reference shall be paid implicitly to the directions of the donors, and an annual report be made of the same.

JOSIAH BREWER,
Agent from America, for the establishment of schools.
FR. O. J. ARUNDELL, British Chaplain.
Smyrna, June 13th, 1830.

Persia.—The labours of Martin and Wolff at Shiraz have exerted some influence. The Ashugh Arief, a mahomedan sect, who have great influence over the lower orders, pay little regard to the laws of the prophet, and are eagerly seeking to become acquainted with other religions. They frequently devote themselves to the reading of the new testament. They find difficulty in understanding the old testament, which is in the Arabic language, and "burn with a fervent desire of having a Persian version." Mr. Martyrus M. David, a respectable Armenian at Shiraz, has applied to the Calcutta Bible Association to assist in furnishing one. *Vt. Chron.*

Expedition to Liberia.—The fine ship "Carolinian," of Philadelphia, has been chartered by the Society, and is now at Norfolk, prepared to receive emigrants for Liberia. The colonial agent, Dr. Mechlin, with several missionaries, and more than one hundred emigrants, many of them manumitted slaves, is expected to take passage in this vessel. The citizens of Philadelphia have come forward with their usual liberality to aid this expedition, and great praise is due to Mr. Elliott Cresson, of that city, for the energy and perseverance with which he has engaged in efforts to increase the funds and promote the interests of the Society. There is some probability, that a second vessel may be required to convey the whole number who may be prepared to emigrate.—*African Repository.*

Mission to Liberia.—The Baptist Board of Foreign Missions have appointed the Rev. Mr. Skinner, a missionary to Africa. He was educated at the Hamilton Seminary, and has been for several years successfully engaged in the christian ministry. Mr. and Mrs. Skinner will be publicly designated to missionary labours at Richmond, Va. a committee of outfit having been appointed in that city.—*Bap. Mag.*

Liberal Donation.—It is stated in the Cincinnati American, that Arthur Tappan, Esq. of New-York, has made a donation of twenty thousand dollars, to the Lane seminary, a presbyterian institution in Cincinnati.

Mr. Nisbet, who resides at Darwar, in the interior of India, and who holds a high station in the East-India Company's service, has recently forwarded to Mr. Judson, 500 rupees, about $250, to print the scriptures and tracts in the Burman language. He states that he was induced to make this donation by reading Mrs. Judson's Memoirs, and says, that men who are doing such a work as the missionaries in Burmah, "shall never want while it is in his power to assist them." He adds, "There is a wonderful difference observable, in the manner in which the natives of India, particularly Brahmins, now listen to the gospel. Where formerly repulse, and often insult, was to be encountered, they now scramble for tracts, and beg to be told more of Jesus Christ."—*Zion's Adv.*

A Sunday school missionary, dating Ravenna, Ohio, Sept. 13, 1830, writes to a gentleman in New-York as follows;—

"The cause advances, though it it is done by "main strength." At present the public mind is biassed by infidelity. The A. S. S. Union will have to throw the whole of their energy into the effort they are about to make, or infidelity will triumph. But we wish to see Rev. Dr. Rice's "*rail-road*" begun, and we will help it on.—Yet *at least* seven thousand youth of piety and zeal *must come from the east*, to foster the schools. Let them no longer sit down, envying us poor missionaries the privilege of going to the destitute. Providence now opens a door for thousands who are not missionaries in the proper sense; any one of whom may support themselves by teaching school, and do immense good in that way besides labouring in Sunday schools. Let them come, and go far beyond us, into the woods and prairies, and no longer envy us."

Another, a correspondent of the New-York Evangelist, says, "There are six of us living in this vicinity, who have had serious thoughts of going out to the valley of the Mississippi as Sunday school teachers. We wish, if we go to the valley, to give ourselves wholly to the work."

Wm. Brown, lately one of the judges of the supreme court of Tennessee, ordained in his will that his slaves, 15 in number, should be set free. His directions have been complied with.—*African Repos.*

The Governor of Ohio has issued his proclamation, recommending Thursday the 18th of November next, to be observed as a day of thanksgiving and praise.

REVIVALS.

Monroe & Genesee Counties.—We have the pleasure of informing our readers, that a revival of religion is in progress in the congregation in Pittsford, under the ministry of Rev. Asa Mahan; also, in the society of Rev. Mr. Cook, of Parma.

We are informed that a powerful work of grace is enjoyed in the town of Middlebury, Genesee co. It commenced some two or three months since, and 300 are believed to have been renewed by the Spirit of God. The principal instruments by which this work has been effected, are the labours of Rev. Mr. Hunter, of the presbyterian, and Rev. Mr. Elliot, of the baptist church.

We might mention a number of other places in this region in which revivals are said to have commenced, but we omit naming them until we obtain more accurate information.—*Roch. Obs.*

Middleburgh, N. Y.—Extract of a letter from Rev. E. S. Hunter, dated Middleburgh, Genesee county, Oct. 4th, 1830:—

"We now realise the presence of the Holy Spirit. He is performing his own peculiar work upon the hearts of those around us. There is a general deep-toned seriousness among the unregenerate, and of earnest wrestlings with God among the saints, such as I have never witnessed in this country before."—*Miss. Reporter.*

Scott, N. Y.—Extract of a letter from Rev. M. Harrison, of Preble, Cortland county, dated August 16, 1830:—

"The town of Scott has been, for a number of years past, like the barren heath, that knows not when good cometh. Iniquity has greatly abounded, and the love of Christians has indeed waxen cold; and had it not been recorded on the page of eternal truth, "I will never leave nor forsake thee," it might have been the conclusion—the Lord has utterly forsaken us. But in the midst of abounding iniquity and deserved wrath, God has shown mercy. About the middle of June, a revival of religion commenced, and for about six weeks the excitement was quite powerful. All denominations have been sharers in the good work."—*ib.*

Ohio.—Extract of a letter from Rev. R. G. Linn, dated Goshen, Clermont county, Ohio, Sept. 7th, 1830:—

"At a communion season, which we were privileged to hold on the 5th instant, twenty souls were added to the visible church of Christ, at Lower-Bethel, and a number more are concerned about the salvation of their souls. About one-half of the number mentioned, were attendants in the Sabbath school, the rest were persons considerably advanced in years.

"At a communion season, held at Sharon, Hamilton county, a short time since, one hundred and three persons attached themselves to the church.

"At another, held since, at Montgomery, Hamilton county, on the 29th of August, one hundred and forty persons connected themselves with the church, among whom were the open opposers of christianity, the infidel, and more polished infidel, the universalist. Every class is a partaker of the Holy Spirit's influence. Many children taught in our Sabbath schools, would cause gray hairs to blush, when talking about Jesus Christ and his great salvation."

EDUCATION.

CONVENTION OF TEACHERS AND FRIENDS OF EDUCATION.

At a large and respectable meeting of teachers and friends of education, held at the court house in Utica, on the 28th day of October, 1830: Rev. Dr. Davis, President of Hamilton College, was called to the chair: Col. B. P. Johnson, of Rome, and Dr. T. Goodsell, of Utica, were appointed Vice-Presidents: Prof. A. J. Yates, of the Polytechny, Madison county, and Mr. Heman Ferris, teacher of the monitorial school at Geneseo, Livingston county, Secretaries.

On motion, prayer was offered by Rev. Dr. Lansing, of Utica.

The following gentlemen were present: Rev. Dr. Davis, President of Hamilton College, and Mr. Strong, of Clinton; Charles Bartlett, principal of the high school for boys, Dr. T. Goodsell, and Mr. G. S. Wilson, editor of the American Citizen, of Utica; Rev. Dr. Weeks, principal of the academy in Paris; Mr. Grosvenor, teacher of a select school, and Col. B. P. Johnson, of Rome; Rev. Mr. Gale, principal of the Oneida Institute; Mr. Blodget, principal of the academy, and Rev. J. Frost, of Whitesborough; Dr. Babcock, of New Hartford; Drs. Crossman and Hastings, of Deerfield; delegates for the county of Oneida: Mr. Heman Ferris, principal of the monitorial school, Geneseo, delegate from Livingston county: Mr. William T. Howell, teacher, from Alleghany county; and Moses Severance, Esq. from the county of Seneca.

On motion, all the gentlemen present were requested to sit as members of the Convention; and the following gentlemen took their seats, viz: Walter King, A. B. Johnson, T. S. Gold, J. Bradish, J. W. Doolittle, S. D. Dakin, A. Seward, A. Varick, F. C. White, and S. N. Dexter, Esquires; Rev. Dr. Lansing, Rev. Mr. Bethune, Rev. Mr. Barrows, Rev. Mr. Newell, Rev. Mr. Woodbridge, Dr. M'Call, Dr. Batchelder, Dr. M'Allister, Dr. Pomeroy, Dr. Clark, Dr. Noyes, Mr. William Hall, of New-York, D. Prentiss, principal of the Utica academy, and Mr. Barber, assistant teacher, Mr. M. R. Bartlett, Prof. Edgerton, Mr. Smith, principal of the Cazenovia academy, Mr. C. Bartlett, Mr. S. Kingsley, Mr. L. Baily, of the classical and commercial lyceum, Utica, and several other gentlemen.

On motion, Messrs. King, Barrows, Blodget, Wilson, and Gold, were appointed a committee to arrange and report subjects for consideration and discussion. Adjourned till 2 o'clock, P. M.

Thursday afternoon, 2 o'clock.

The Committee of Arrangements made their report, recommending the consideration of the defects existing in common schools. At the call of the Chair, several members of the Convention expressed their views on this subject, and the following were the principal defects enumerated. The incapacity and ignorance of teachers of common schools; the frequent change of teachers; the want of uniformity and unfitness of school books; the want of suitable apparatus; the omission of important branches of study, calculated to expand the youthful mind; common school instruction not keeping pace with the improvements of the age; the inadequacy of the compensation of teachers, the cause of incompetent teachers being employed; the choice of inspectors without due regard to their competency; the present method of determining the qualifications of teachers; the badgovernment of schools, and the stultifying mode of instruction; too many scholars being placed under one teacher; the present mode of appropriating the public money; and the deplorable apathy of the public on the subject of common school education.

On motion, *Resolved*, That the evils prevailing in our system of common school education, and the degenerating influence of that system on the cause of education at large, are a source of deep regret to the members of this convention; that in our opinion the time has come when every friend of his country is called upon to make vigorous efforts to correct these evils; and that we regard the cause of common education as making an appeal of equal force to any other, for the philanthropic efforts of an enlightened people.

Resolved, That Messrs. Gold, A. B. Johnson, B. P. Johnson, Bethune, Ferris, Dakin, and Whittelsey, be a committee to prepare an address on the subject of common school education.

Adjourned until 7 o'clock, P. M.

At 7 o'clock the Convention met pursuant to adjournment. A letter from Gerrit Smith, Esq. of Peterboro', expressing his regret at being unable to attend the Convention, and containing some remarks with regard to its objects, was presented and read. Also a letter from Prof. North, of Hamilton college.

A letter from Mr. J. Holbrook, of Boston, offering to supply every school district in this state, with a copy of the 2d number of his Scientific Tracts, if such a course should be deemed advisable by this Convention, was also read.

Convention adjourned until Friday 9 o'clock, A. M.

Friday, Oct. 29th, 9 o'clock.

The Convention met pursuant to adjournment, and was opened with prayer by Rev. Mr. Whittelsey.

The Committee of Arrangements reported the following resolution, which was adopted:—

Resolved, That this Convention recommend to teachers, and friends of education, to procure the Education Reporter, a weekly paper, and the Annals of Education, a monthly periodical, both published in the city of Boston.

Mr. Isaac F. Maltby, delegate from Seneca

county, appeared and took his seat in the Convention.

Resolved, That a committee, consisting of one from each county here represented, be appointed to nominate a Committee of Correspondence and Arrangement for the next Convention; and that Messrs. King, Howell, Yates, Severance, Hall, and Maltby, compose such committee.

The Committee appointed to prepare an address to the people of this state, reported an address, together with a set of queries, which were adopted. [These will appear next week.] Adjourned to 2 o'clock, P. M.

2 o'clock, P. M.

A letter from T. Clowes, LL. D. of Hempstead, L. I. addressed to the President, containing an apology for non-attendance, was read.

Professor Yates, by request, addressed the Convention on the subject of popular education.

Resolved, That the thanks of the Convention be presented to Professor Yates for his address, and that Messrs. Severance, Gale, and Bludget, be a committee to solicit a copy for publication.

On motion, *Resolved*, That a Convention be held at Utica, on the second Wednesday of January next, at 12 o'clock, M. and that the friends of education and teachers of schools in the different counties of this state, be requested to send delegates.

The following persons were then reported as nominated on the Committee of Correspondence and Arrangement for the next Convention.—[Names of the Committe next week.]

Resolved, That Messrs. Wilson, Gold, and Lansing, be a committee to return their thanks to Mr. Holbrook, for his benevolent offer, and request him to forward his tracts, as he proposes, that they may be read at the meetings to be held for the appointment of delegates to the next Convention.

Resolved, That the Committee of Correspondence and Arrangement prepare a copy of the proceedings of this Convention, for publication.

Resolved, That each county be requested to send to the next Convention, a number of delegates, not less than the number of representatives from each county to the House of Assembly in our State Legislature. Adjourned.

HENRY DAVIS. *President.*
B. P. JOHNSON, } *V. Presidents.*
T. GOODSELL, }
A. J. YATES, HEMAN FERRIS, *Secretaries.*

WESTERN RECORDER.

UTICA: NOVEMBER 9, 1830.

Three Days' Meeting.—A three days' meeting was held in this village last week. It commenced on Thursday, and continued until Saturday noon. Not less than fifteen clergymen were present, and many friends of the Redeemer from the adjacent towns. The meeting was opened by a sermon from Rev. J. Frost, peculiarly appropriate to the occasion; and the exercises that followed, consisting of prayers, interspersed with exhortations, were deeply impressive and interesting. Although the congregation in the church was large, and the meetings in the session-rooms at 9 o'clock in the morning crowded, most perfect order and unusual solemnity pervaded the whole. It was evident that God, by the special influences of his Spirit, was present. It was a melting season with Christians, many of whom renewedly, and we trust sincerely, dedicated themselves to the Redeemer, and will not soon forget their vows, nor the impression made on their hearts. Not a few among the impenitent and unbelieving were awakened to a sense of their guilt and danger, asked for an interest in the prayers of God's people, and some of them, it is hoped, experienced a saving change of heart, and will remember the meeting with increasing gratitude to God throughout eternity. While the friends of the Redeemer have reason to be thankful for this gracious visitation, after so much coldness, stupidity and unbelief; it behoves them to be deeply humble and penitent, and to awake to the vigorous discharge of christian duty, in all its departments, in which, as individuals, they are called to labour.

For a week or two previous to the meeting, there had been an increase of feeling, and several cases of hopeful conversion. Many of the friends of Zion had been looking forward to this meeting with prayerful solicitude; and it is believed that their cries to a throne of mercy have not been in vain. It is a time of solemn interest in the region around us; and we hope that the brethren abroad, in the desire that Utica should send forth a healthful influence, will pray for us.

Day of Fasting and Prayer.—Thursday next, the 11th inst. is the day appointed by the General Assembly, to be observed by fasting and prayer. Its object and importance are thus described in the Albany Christian Register:—

"We deem it a matter of great importance, to remind our readers, that *next Thursday* has been appointed by the General Assembly of the Presbyterian Church, and by the Reformed Dutch Church, to be observed as a day of fasting, humiliation and prayer, with reference to the profanation of the Sabbath, prevalent throughout our country; an evil deeply to be lamented, and the removal of which deserves the serious consideration and vigorous effort of every Christian. To the God of the Sabbath, it is equally proper and important to make our solemn appeal and supplication as a christian community, to secure throughout our land, by the aid of his omnipotent arm, the sacred observance of an institution so vitally connected with our national prosperity and the extension of Christ's kingdom. It is also in the highest degree our duty to humble ourselves in his sight as a people, and confess our aggravated guilt arising from a profanation of that day, which he has consecrated to himself. The Executive Committee of the General Union for promoting the observance of the Christian Sabbath, have recommended to all the officers and members of the General Union, and of auxiliaries, to unite on Thursday next, "in humbling themselves before God on account of their sins, and the sins of the churches, and of the people, in view of the desecration of the Lord's day; and that they importunately pray that the General Union and its Auxiliaries, may be guided in all their doings, by divine wisdom; and that Christians of all denominations, and especially members of Sabbath Unions, may exhibit in their lives, employment, and conversation, a holy reverence of the Sabbath, that the judgment of an offended God may be averted from the churches and from the nation."

The day above specified has also been recommended by the American Education Society, to be observed as a day of fasting and prayer, with special reference to an outpouring of the Holy Spirit upon candidates for the sacred ministry; an object, the importance of which, as connected with the other, commends itself to every friend of Zion."

Unitarianism.—We have cursorily examined a little work, entitled, "An Exhibition of Unitarianism," published by Pierce & Williams, Boston, 1830. The manifest impiety and infidelity of the sentiments here exhibited, are enough to shock the heart of every Christian, who takes the word of God for the man of his counsel. And it should be recollected, too, that this representation of these soul-destroying errors is not from the enemies of that doctrine, but actual quotations from their own approved and cherished authorities. Although from their own shewing they have studiously practiced the most cautious reserve, both in the pulpit and the press, in expressing their doctrines, still, in the quotations of which this little volume is composed, they have spoken in language not to be misunderstood, the most "damnable heresies, even denying the Lord that bought them."

All who doubt the impiety of Unitarianism, as given to the world by its own authors, we would advise to read this book, and they will be satisfied not only of its glaring impiety, but of the fatal delusions into which it seductively leads its votaries.

The $250 Premium.—The premium of $250, offered by a benevolent individual, for the best tract, in answer to the questions—"Whether the use of distilled liquors, as articles of luxury or living, or trafficking in them, is consistent with a profession of the christian religion? And whether the churches of Christ can consistently admit as members, those who persist in such use and traffic?" has been awarded to Rev. Moses Stuart, associate professor of sacred literature in the theological seminary, Andover. "We understand (says the New-York Observer) that the tract will be printed in the course of a few weeks; and it will, no doubt, be widely circulated. The subject is of great interest, and Mr. Stuart, we understand, has treated it with great ability."

Forty-five essays or tracts on the subject specified were received, from widely distant places in every section of the country; many of them of great length, and exhibiting extraordinary abilities and research; and all except one of them maintain the negative of the proposed questions.

The "Sick Headache."—A medical gentleman of high respectability informs us, that this malady, as he has for a long time had occasion to observe, is generally found in connexion with the use of strong green tea. A total abandonment of this beverage usually succeeds in driving away the malady. The different kinds of black tea, he says, are found to have a less deleterious influence.

The above fact may give additional weight to "A PRESBYTERIAN'S" views on the subject of "Retrenchment." See first page of the last Recorder.

"Except for Medicine."—We know not how far this phrase, as found in the constitutions of our temperance societies, may have a uniform import. In the time of Queen Elizabeth it would have been well understood. Rum and brandy, it is said, were then sold by the ounce at the druggists, of which a teaspoonful was regarded as a regular dose. People now, perhaps, are more hard to be operated upon by small quantities. How much might we suppose would be a suitable dose for medical purposes, in modern times?

Rev. *Ralph Cushman* has received and accepted the appointment of corresponding secretary of the central agency of the American Home Missionary Society, located at Cincinnati, Ohio, and general agent of the Society for the western states; and Rev. *Charles Hall*, assistant secretary of the A. H. M. Society, is appointed corresponding secretary of the central agency of the state of New-York, vacated by the above appointment.

The installation of Rev. *George W. Bethune*, over the recently organised Dutch reformed church in Broad street, took place last Sabbath evening. Sermon by Rev. John Gosman, of Kingston.

For the Western Recorder.

TEMPERANCE SOCIETY.

A meeting of the inhabitants of Lysander and its vicinity, convened at the meeting-house in Lysander Four-Corners, on the 27th inst. for the purpose of forming a Temperance Society.

The object of the meeting was stated by Deacon William Townsend; after which William Townsend was called to the chair, and Noadiah Hart was chosen Scribe.

Rev. Wm. Reynolds addressed the throne of grace, fervently imploring divine aid; after which a committee was chosen to draft a constitution for the society about to be formed, on the principle of entire abstinence, except as a medicine. Rev. Oliver Eastman and Rev. C. M. Fuller were chosen for the committee, who presented a constitution, which was read.

Remarks were then made on the nature and effects of temperance & intemperance, by Rev. Oliver Eastman, Elder Judah Wright, Rev. W. Reynolds, and Rev. C. M. Fuller.

It was then moved and seconded, to form a Temperance Society, to be called the Lysander Temperance Society; which was carried, and the meeting resolved to adopt the constitution reported by the committee.

Those present who wished to become members had their names annexed to the constitution, and proceeded to elect officers. Deacon William Townsend was chosen *President*, Albert Marcellus, *Vice-President;* and Horace Stow, *Secretary:* Judah Wright, Andrew W. Baird, Benjamin Carter, Noadiah Hart, *Directors.*

Resolved, That our annual meetings be held in this house, on the fourth Wednesdays of October, at 1 o'clock, P. M.

The minutes of the meeting were then read, and a resolution adopted, that the Secretary forward them for publication in the Baptist Register, and Western Recorder.

WILLIAM TOWNSEND, *Chairman.*
NOADIAH HART, *Clerk.*
Lysander, Oct. 27, 1830.

P. S.—A respectable Female Temperance Society was also formed at the same time and place. HORACE STOW, *Sec'ry.*

POLITICAL.

FOREIGN.

London papers to the 1st, and Paris papers to the 3d October, were received at New-York, by several arrivals from Europe, on Tuesday and Wednesday last.

It will be seen, (says the New-York Commercial Advertiser), that the storm of war is gathering with fearful blackness in Europe.—Revolution succeeds revolution more repeatedly than we can publish the accounts.

Saxony.—Disturbances of the most serious character have broke out at Dresden, the capital of Saxony. The sovereign of Saxony, Maximilian, took it into his head lately, to abjure the faith of which his family had been the gallant and zealous defenders, and to turn Roman Catholic; and not content with his own conversion, he must needs prevail on his people to be converted also. The people of Leipsic spurned the foolish and impudent attempt to deprive them of the noblest liberty that men can own; but the inhabitants of Dresden, it seems, were not content with repelling the efforts of the royal bigot, and the burgher guards attacked the military, and drove them out of town. The hotel of the first minister, against whom the excitement was very strong, was burnt to the ground in the struggle. These events took place on the 9th and 10th of September. The 12th was a memorable day for Saxony. The command guard was by that time generally organised, and comprised the most distinguished inhabitants in its ranks.

Various changes in the constitution, and a redress of grievances, were demanded by the assembled citizens. On the 13th, the King abdicated in favour of his son, Frederick Augustus. Great demonstrations of joy were evinced on the occasion; and it was expected that this act would calm the turbulence which was manifesting itself in all parts of his kingdom.

Hesse Cassel.—A letter from Hesse-Cassel, dated Sept. 16, says—

"We are here in a very turbulent state.—Every where revolutions and disturbances are breaking out. A few days since our Prince, and his son, returned from Carlesbad. His reception was unfavourable. A body of our citizens are gone to his residence at Wilhomshohe, to present a petition, signed by 2,000 inhabitants, for a constitution. Brunswick, Dresden, Leipsic, Hamburgh, &c. are all in a state of insurrection. Let us hope all will end well."

Berlin.—There have been disturbances in Berlin, of a more serious character than the official gazette of the government was allowed to publish. A letter from Frankfort says—"It was not merely an assemblage of journeymen tailors, but a meeting of more than twenty thousand persons, who loudly call for the constitution promised them in 1814. The armed force received orders to fire upon the crowd. The troops of the line refused, it is said, to act against their fellow citizens; but the royal guard executed the order; 60 individuals were killed or wounded. The crowd, in dispersing, loudly demanded the constitution. The same letter adds, that new riots had broken out at Hesse-Cassel, and that the elector had been fired at in his carriage. He is said to have been wounded."

Germany.—A paragraph from Mayence, September 14, speaking with reference to existng commotions, says—"The symptoms of discontent in some of the cities of Germany have for the most part no political origin. The high prices of provisions, and particularly of corn, are the chief causes; and yet the prices of corn, at least among us, are not yet so high as to have reached the limit at which in former times it was usual to prohibit exportation."

Russia.—There is also a report of a military insurrection at St. Petersburgh, founded on the authority of a letter from Frankfort, dated Sept. 13; but the date of this extraordinary event is not given. The insurrection is stated to have broken out in the imperial guard, which was in the Turkish campaign, and 20,000 were killed and wounded in a tumult. This gives the affair a character of exaggeration. The news is, in all probability, unfounded.

Brunswick.—In our last, (says a London paper, of Sept. 26), we noticed the revolution in Brunswick, the destruction of the palace, the flight of the Duke to this country, and the cool reception which he met with at Brighton, on his arrival to pay his respects to his majesty. Since then, Prince William, a younger brother of the fugitive Duke, arrived at Brunswick, and put an end to the confusion which had prevailed for several days. The Prince was received every where with enthusiasm. During the previous riots, eight or nine persons were killed, and about fifty wounded.

The Netherlands.—The troubles in Belgium wear a much more serious aspect than at our last dates. The people of Brussels first began to quarrel among themselves, with the Commission, and the Guarde Bourgeois. At Mons, the people and military attacked each other; the burgher guard sided with the former, and the people were dispersed, with four killed, and thirty wounded. In this state of things, two of the heads of the commission, (appointed to obtain redress of grievances), repaired to Antwerp, on the 20th of September, and requested Prince Frederick to march the troops into Brussels. This measure was immediately resolved on; and the Prince issued a proclamation to the inhabitants of Brussels, announcing that the national troops would enter the city, in the name of the laws and at the request of its best citizens, to afford them aid and protection.

On the 21st, the advanced posts of the royal army reached the gates of the city; but the inhabitants, during the preceding night, had made every preparation for their defence.—Barricades were so plentfully constructed that they occurred every twenty yards. Casks, packing cases, and baskets of every description, were filled with paving stones, carts overturned, and even benches and chairs appropriated. At short intervals the stones were laid in heaps, ready to be taken to the roofs for the purpose of being precipitated on the assailants, and in some places they were to be seen ranged in rows on the window sills of the houses.

On the 22d, the armed citizens marched out of the city, and attacked the troops, and returned with the loss of twenty or thirty killed.

On the 23d, the troops attacked the city, and a fierce cannonade continued through the day, which caused a scene of destruction. The attack was continued, from day to day, until the 27th; during which period the royal troops entered various parts of the city; but every where met with the most determined resistance from the inhabitants. On the morning of the 27th, the troops, despairing of success, evacuated the city, and commenced their retreat. The slaughter during the conflict was great. One of the King's aids de-camp was killed, and Prince Frederick himself was wounded; the loss of the royal troops was not known; but waggons were pressed from all quarters to bring out the dead, who were thrown into large holes hastily dug for the purpose. About 1000 of the citizens were killed, and there were upwards of 1400 wounded in the various hospitals and churches.

After the departure of the troops, placards with the inscription, "*The House of Orange has ceased to reign,*" were posted in all parts of Brussels.

The commotion is not now confined to a few towns of the Netherlands. The whole country has taken part in the struggle, by sending representatives to Brussels. Charleroy, Liege, Namur, Mons, and the other principal cities, count many of their children in the ranks of the combatants. In all the routes, strong detachments of the inhabitants of the country and the villages, were marching to Brussels, with provisions, munitions, and money.

In addition to these details, it is stated, that order was about recommencing in Belgium.—That near 20,000 men, well armed, and animated with the noblest of feelings, were re-united at Brussels. A large party had set out in pursuit of the Dutch troops, whom they followed for two leagues. The people were excited to the utmost with the victory.

France.—The commission charged with the accusation against the ex-Ministers had made their report to the Chamber of Deputies. After enumerating the various acts charged against the ministers, they say—"By these acts they have committed high treason, by article 56 of the ancient charter. This is the first time you are to exercise the rights of nature and of the charter, in accusing these guilty ministers.—The country demands justice on men who violated the laws. All Europe looks to your proceedings on this occasion; justice, and not vengence, is what is required."

The commission conclude by proposing the adoption of a resolution, accusing of treason, M. de Polignac, Peyronnet, Chantelauze, Ranville, Hausez, Capelle, and Montbel, ex-ministers, who signed the ordinances of the 29th of July; for arbitrarily and violently changing the institutions of the kingdom; for having excited a civil war, and bringing massacre and devastation into the capital, &c.; and that three commissioners from the Chamber of Deputies be appointed, to bring the accusation before the Chamber of Peers.

The report of the commission was adopted, by a vote of 132 to 55; and three commissioners were chosen by ballot, to carry on the impeachment against the ex-ministers.

The Paris Times, of Sept. 27, contains a paragraph respecting a rumoured note to the French government, by some of the great powers of Europe, which, if authentic, is of great interest. It is said that they have requested the concurrence of the French government to the garrisoning the fortresses of the Netherlands with Prussian troops. The reply is stated not to have transpired, but, if we are to believe our correspondent, who is so situated as to be acquainted with the general views of the French cabinet, the intervention of foreign states in the affairs of the Netherlands will not be submitted to by the French ministry.

The Courier Francois, of Sept. 30, remarking particularly upon the passing events of Belgium, says that these contemplated events affect in a very serious manner the political state of Europe, and whatever may be the desire of the French government to maintain peace, it now seems too certain that France will be forced into a war. That paper suggests, that the best means of preventing this, will be to put the country on the most formidable footing of defence, as well as it relates to men and arms as to material.

Sprin.—Accounts from Madrid are to the 13th September. The King was about addressing a proclamation to his subjects, begging them not to listen to a few ambitious men, who wish to overthrow religion and his dynasty. He is evidently on the edge of a precipice, and must shortly make the fearful leap of his compeers in despotism.

Letters from Geneva, of Sept. 25, announce the arrival of a courier from Milan, which states that that city was in a state of insurrection as well as Padona. Many English families in Italy were about leaving that country, alarmed at the menacing posture of affairs.

Algiers.—The latest news from Algiers is contained in a letter, dated Sept. 5. Gen. Clausel had previously arrived, and taken command of the army. "Gen. Beaumont (says the letter) departed on the 3d inst. in the evening, on board a wretched mercantile brig, belonging to the commissary-general. He had applied to the admiral for a man of war, who sent back for answer, that if it was to go to France, he was ready to place at his disposal any ship that might suit him; but that he did not think himself authorised to give him one, if it was his intention to go to a foreign country. Two hours after this answer, he embarked with only his two sons, one of whom was almost in a dying state, and sailed, it is said, for Mahon, in the evening of the same day. At the moment of his departure, a violent storm hung over the city. It was by the flashes of lightning that we saw the white sails of the brig which was conveying to a distance from us the new Marius. The most insensible hearts could not but be moved at so rapid a change in the fortune of him, who just before commanded an army of 30,000 men, and whose slightest desires were commands for the crowd of courtiers who are always to be met in the camp, as well as the court. In the day of his misfortune his sons were his sole attendants."

Sic transit gloria mundi!—To what vicissitudes of fortune has not this gallant soldier been subjected. It is really painful to reflect upon the sad reverse which in a few short months has overwhelmed him. But a few weeks before, and he had conquered, by a most brilliant campaign, a kingdom, and taken a city which for hundreds of years had bid a proud defiance to christendom. Now is he turned away, and "none so poor to do him reverence!"

Six Days later.—Paris papers to the 9th, containing London dates to the 6th of October, were received at New-York on Wednesday last.

The Netherlands.—On the 4th of October, the central committee of the provisional government issued a decree, declaring—

Art. 1. The provinces of Belgium, violently separated from Holland, will constitute an independent state.

Art. 2. The central committee shall submit as soon as possible a draught of a constitution.

Art. 3. A National Congress, in which shall be represented the interests of the provinces, shall be convoked. It shall be their duty to examine the project of a Belgian constitution, and modify the same as they shall deem proper, and shall cause it to be observed as a definitive constitution throughout all Belgium.

The States-General assembled at the Hague on the 2d of October; when the Minister of the Interior, in a speech to the two Chambers, announced that the King had appointed a commission to prepare a law for the separation of the two divisions of the kingdom.

A corps of 1500 volunteers left Brussels, Oct. 6th, to disperse the remnant of the royal troops, which were still near Malines. The latest rumour was, that the King had left Holland, and that a tumult had occurred in Brussels. The Prince of Orange reached Antwerp on the 5th, on a conciliating mission.

France.—On the 6th October, the French Minister of Foreign Affairs stated that the King of the French had been cheerfully recognised by Europe; that the powers are desirous of peace, which it is believed may be maintained by an adherence to the principles of non-interference, in spite of the difficulties in Belgium.

Rome and Naples have both acknowledged Louis Philip as King of the French, and have transmitted to their respective ambassadors new letters of credence.

A motion to remove the ashes of Napoleon from St. Helena to France, has been lost in the Chamber of Deputies.

Germany.—The Germanic Diet have resolved, in order to put down the insurrection which has broke out in the country of Hanau, and other parts of the electorate of Hesse, and to shelter the contiguous states from the incursions of the insurgent bands, to invite Bavaria, Baden and Nassau to send corps of troops upon fixed points, as well to cover their territory, as to march promptly to the places where other governments may require their succour.

The London Courier says, the troubles in Germany are not the effect of secret societies, but of the examples of France and Belgium; and urges that the German sovereigns prepare to give constitutions to their subjects, by first putting down the agitation by force.

From *Spain* there are no later accounts, except a report that the inhabitants and garrison of Cadiz have proclaimed the constitutional government.

Revolution in Columbia.—An arrival at Boston from Jamaica, furnishes important intelligence from Columbia. Bogota papers had been received at Jamaica, to the very late date of October 7, by which it appears that Bolivar has again been called upon to act as President of Columbia. Deputies had arrived at Carthagena from Bogota, and Bolivar was to depart for Ocana in ten or twelve days. Bolivar has issued a proclamation accepting of the chief command, that he may assist in keeping the republic from the alarming desolation which threatens it.

A battle was fought at Bogota on the 27th of August, between Col. F. Jimenes, on the one side, and the government troops on the other; in which the former was victorious, and a capitulation was signed; in consequence of which the victorious party entered the city.

DOMESTIC.

Election.—The election held in this state last week, has resulted in the choice of Mr. *Throop*, for Governor, by a small majority.—Most of the western counties have given very large majorities for Granger; while the middle, northern, eastern, and southern counties have all given majorities, and in some instances large ones, for Throop; whose majority will probably be about 5000.

In this county, (Oneida), Throop's majority is about 1600; and the Jackson candidates for Congress and the Assembly are elected.

Celebration of the French Revolution.—The recent revolution in France was celebrated in the city of Washington, on the 28th ult. The different societies and the citizens generally marched in procession, and were joined by the President, the Secretaries of State and the Treasury, the French minister and suite, and by fifty or sixty of the natives of France, who were permitted, on this occasion, to have the use of the flag presented by the French National Convention to the House of Representatives of the United States, in 1790. When the procession arrived at the capitol, an oration was delivered by Walter Jones, Esq. Salutes were fired from the arsenal and navy-yard, at sunrise, noon and sunset.

The same event was celebrated at Baltimore on the 27th ult. when an oration was delivered by William Wirt, Esq. After which Gen. Smith made a short address, in the course of which he stated that he personally knew the present King of France, and could vouch for the soundness of his principles and the excellence of his character.

Removal of the Indians.—The President, in a late talk to the Chickasaw delegation, to comfort them in view of the sacrifices they would make in moving to the west of the Mississippi, says, "Our forefathers had the same feelings a great while ago. To obtain happiness, they left their lands beyond the great waters, and sought a new and quiet home." On this the editor of the Phœnix, with true Indian irony, remarks, "We suppose, however, our great father would not justify the *measures* which *compelled* many of the first English settlers to leave the mother country." The editor, however, is inclined to give the credit of this powerful argument to the Secretary of War. Nobody else, surely, could have thought of adducing the base persecution and narrow bigotry of England in the beginning of the 17th century, as a justification for their descendants, in driving from *their* country, the aborigines of America, however *similar* the character of the cases may be.—*Roch. Obs.*

Louis Philip I.—We hear of an incident that does honour to the feelings of the present King of France. While residing in Philadelphia, he received civilities from the late Mr. Willing; and rumour says he addressed one of his daughters, without success. A grandson of Mr. Willing being in Paris during the late events, Louis Philip not only recognised him, but insisted on his making the palais royal his residence; where he now constitutes one of the members of the family.—*N. Y. Mer. Adv.*

John Randolph.—Accounts from St. Petersburgh state, that Mr. Randolph was about to return to this country. It is said that he took his passport on the 1st of September. His health was so bad, that it was considered doubtful if he would ever reach home.

Indian Murder and Execution.—A letter from the Upper Sandusky, Ohio, dated October 9th, 1830, says:—"Yesterday a Wyandott was executed for murder, committed on another Wyandott on Monday night last. On Thursday, the sentence was pronounced, and yesterday, (Friday), in presence of a large concousse of both whites and Indians, he was executed, at a quarter past four o'clock, P. M. He was shot (kneeling by his grave) by six men appointed for the purpose. He was condemned by the voice of the nation. Three christian men and three pagans were chosen executioners."

Another Sign—All kinds of fire works kept here.—This sign we saw a few days since, hung out at the door of a shop in this city. The novelty of the thing inclined us to look in to see what the fire works consisted off, and what was our suprise to find nothing more uncommon than the well arranged casks, with their accustomed labels, RUM, BRANDY, GIN, &c. &c. A better sign of the thing signified could not be adopted. *N. Y. paper.*

Taken by Surprise.—At the time when Mr. Peale was exhibiting his beautiful picture of the Court of Death in Boston, he sent the late Rev. Dr. Osgood a ticket, on which was inscribed, "Admit the bearer to the Court of Death." The old gentleman never having heard of the picture, was utterly confounded—"I expected to go before long," said he; "but I was not *prepared* for so *abrupt* a summons."

Ex-President Adams is elected to Congress from Plymouth district, in Massachusetts, by a large majority.

DEATHS.

At Bridgewater, last week, after a short illness, Rev. *David Baldwin.* In the hour of his dissolution, his lamp was trimmed and burning, and his soul, we humbly trust, waiting to take the wings of immortality, and be forever with the Lord.

In Homer, Cortland co. on the 30th ult. Mr. *Charles Alvord*, an old and respected inhabitant, aged 61. Some years since he made a profession of religion, and he almost uniformly exhibited a happy and even elevated state of pious feeling. His death was calm and peaceful.

In North-Providence, R. I. Hon. *Daniel Lyman*, aged 74.

In Shawneetown, Illinois, on the 14th ult. Hon. *John M'Lean*, one of the Senators in Congress from that state.

At Watervleit, Albany co. Widow *Jane Lansing*, aged 91.

At Montpelier, Vt. on the 25th ult. *Schuyler Murdock*, Esq. a member of the House of Assembly of that state, now in session, aged 35. He committed suicide by cutting his throat with a razor.

At the same place, on the 27th ult. Mr. *Kelso Grey*, aged 62. He died under the operation of lobelia, a victim to the Thompsonian system of practice.

In Burlington, Vt. on the 14th inst. *Francis Childs*, Esq. aged 67. Mr. C. was a printer by profession, and in 1785, commenced the publication of the first daily paper in the city of New-York, under the title of the New-York Daily Advertiser.

CENTRAL AGENCY.

The monthly meeting of the Central Agency, will be holden on Tuesday the 9th inst. at the office of the Corresponding Secretary, corner of Mary and Second streets, at 2 o'clock, P. M. The members from abroad are earnestly requested to attend.

The friends of home missions within the bounds of this agency, are respectfully urged to make all suitable exertions to collect the subscriptions which are already taken up, and becoming due, as the year draws to a close; and also to forward to us, as speedily as possible, all monies which are designed for our object. Our treasury is entirely empty, and we have some appropriations now due which must be paid immediately. Hitherto the Lord hath greatly prospered us; and we do hope, that by the vigorous prosecution of this branch of christian enterprise, a rich revenue of glory will ultimately redound to the honour of our divine Master.

R. CUSHMAN, *Cor. Sec. Cen. Ag'y.*
Utica, Nov. 1, 1830.

BOOKS & STATIONARY.

HASTINGS & TRACY, No. 94, Genesee street, are now receiving a large addition to their assortment of Books and Stationary; which they are enabled to sell on very reasonable terms. Particulars next week. *Utica, Nov. 8, 1830.*

REMOVAL.

JAMES INGOLS has removed from his old stand to No. 42, Genesee street, next door above Clark's four-story Building. *Utica, Nov. 1, 1830.* 44

FRIZETTS, CURLS, BRAIDS, &c.

JUST received from New-York, a lot of Frizetts, Puff Curls, Braids, &c. by JAMES INGOLS. *Utica, Nov. 1, 1830.* 44

THE ANNUALS FOR 1831.

THE Atlantic Souvenir, The Token, the Pearl, and the Youth's Keepsake, for 1831, just received by HASTINGS & TRACY, No. 94, Genesee street.

Also, Cabinet History of England, by Sir J. Mackintosh; Galt's Life of Byron, being No. 9 of the Family Library; Crabb's Dictionary of General Knowledge, with several hundred engravings; Wilbur's Lexicon of Useful Knowledge, with 450 engravings; The Barony, a new novel, by Miss A. M. Porter.

Also, Christian, Anti-Masonic, and Farmers' Almanacks, for 1831. *Oct. 25, 1830.*

CLINTON FEMALE SEMINARY.

THE Winter Term of this Institution will commence on Thursday the 18th of November. Terms as usual. *Clinton, Oct. 22, 1830.* 43w4

HOUSES TO LET.

A BRICK House on Lansing street, two wood Houses on Varick street, and one on Whitesboro' street. Also, the new Brick Store, No. 76, Genesee street.—Enquire of PARKER & HASTINGS. *Utica, Oct. 26, 1830.* 43

BRASS ANDIRONS, SHOVELS & TONGS, Tea-Trays, Knives and Forks, Hollow-Ware, and almost every article in the Hardware Line for housekeeping, will be found very low, at the store of JAMES DANA & Co. 88, Genesee street. *Utica, Oct. 12, 1830.* 41w6

PARKER & HASTINGS,

HAVE just received a fresh supply of GROCERIES, embracing almost every article usually kept in their line, which they offer at a small advance from cost, at wholesale or retail. Merchants and tavern-keepers are particularly invited to call, and examine their stock. They have on hand—

75 chests Hyson, Young Hyson, and Hyson Skin Teas, of different cargoes,
15 hhds. St. Croix, and Muscavado Sugars,
30 boxes Lump and Loaf Sugars,
15 boxes and bbls. White, Havanna, and India Sugar,
20 bags Green and Java Coffee,
20 " Pepper and Spice,
40 kegs plug, Ladies' twist and Cavendish Tobacco,
100 boxes Bunch and Bloom Raisins,
10 kegs do.
100 M. Spanish and American Segars,
40 hhds Molasses,
20 casks Lamp Oil, first quality,
150 qt. Cod and Scale Fish,
50 bbls and half bbls Mackerel,
20 do. do. Shad,
60 boxes Bar Soap and Candles,
Herring, Dunfish, Long and Short Pipes, Almonds, Filberts, Brazil Nuts, Cloves, Cassia, Nutmegs, Chocolate, Currants, Mace, Sallad Oil, Prepared Cocoa, London and American Mustard, Sultana Raisins, Cayenne Pepper, Shot, Lead, Mats, Matches, Pepper Sauce, Olives, Pickles, &c. &c. *Utica, Oct. 5, 1830.* 40

WINES.

FOR sale by PARKER & HASTINGS, No. 90 Genesee Street,

WINES.
20 qr. casks Malaga
15 pipes and qr. casks, different qualities Madeira,
5 " Old Port and Imitation do.
10 doz. Champaigne,
20 " Claret, do. on draught,
A few doxen White Hermitage and Muscat,
10 qr. casks Sherry, Sicily, and Madeira,
Utica, Oct. 5, 1830. 40

NEW BOOKS.

HASTINGS & TRACY, No. 94, Genesee street, have just received the Cambridge Trigonometry and Topography.

They have also received a new supply of Pickering's Greek & English Lexicon. *Oct. 19, 1830.*

POETRY AND MUSIC.

From Mrs. Hale's Ladies' Magazine.

SABBATH STILLNESS.

'Tis Sabbath morn; how calm and still!
Forest and grotto, glen and hill,
Palace and cottage, feel the hour,
And the deep silence falls with power
On mighty cities, and the proud
Have in the soothing stillness bow'd.

Europe, o'er thee, shines Bethlehem's star,
And thou art still! The haughty Czar
Upon the gilded cushion kneels,
And as a lowly subject feels;
And Moscow's walls around are still;
'Tis Sabbath on the plain and hill.

Dark, warring Greece, so long unblest,
Now hails the morn of holy rest,
And Gallia's millions own the day,
And Britain bends her proud array;
The Switzer shuts his cottage door,
And feels the Sabbath's soothing power.

Afric, long sunk in darkness dun,
Blesses the Sabbath's cheering sun;
On Asia, and her southern isles,
This morning's sacred stillness smiles:
While our new world with joy doth share
The hallow'd calm, the hush of prayer!

Where'er the christian footstep treads,
This peaceful Sabbath stillness spreads,
There's stillness 'neath the lordly dome,
And stillness in the lowly home.
Be still; for God the day has blest:
Be happy; 'tis the good man's rest.

ANTHEMS AND SET PIECES—No. VI.

"O PRAISE GOD IN HIS HOLINESS."—For the words of the anthem bearing this title, see the 150th psalm in the old prose of the episcopal prayer-book; for the piece itself, see Handel and Haydn Society Collection; also, the last edition of the Musica Sacra.

This anthem presents us, at once, with a specimen of chaste composition, and a piece of strictly devotional music. The piece, it is true, will not make much figure in the noisy orchestra, or in the oratorial practice-room. But at worship, on the Sabbath, or in the prayer-room or the evening conference, when the heart, overflowing with grateful praise, seeks to unbosom itself before the mercy-seat; then the power of the anthem will be felt and acknowledged. Simple as is the composition, the words are well treated; and nothing in the music prevents the singer from bringing out the full meaning and power of the sentiment. The piece presents little that is original, but much that is appropriate. The last strain, "Let every thing that hath breath praise the Lord," is highly beautiful. The piece is one of those which improve upon acquaintance; and though it probably cost the composer but little effort, it may continue in favour much longer than if it had been more elaborate.

MISCELLANEOUS.

THE "SIGNS OF THE TIMES."

The political and moral condition of the United States, at the present moment, is justly portrayed in the following able and interesting review, from the New-York Journal of Commerce:—

While we hail with joy the revolutions in favour of civil liberty which have taken place and are in progress in other nations, and with just pride trace these sublime results to the example of the United States, it will not be amiss to "take an observation" of our progress in the career of freedom, that we may understand the perils, as well as the propitious circumstances, with which we are surrounded. It may be, that in the midst of this apparent quiet, a revolution is going on among us, of an importance which we little appreciate, and that while other nations are advancing to overtake us, we ourselves are moving on so rapidly across the political plain, that the distance between us and them is scarcely less than it was a century ago. It may be, too, that our progress is not all in the direction of the goal which we seek.

Some of the first principles on which our institutions have been supposed to rest, are already exploded, and others are rapidly verging to extinction. That reverence for the laws which once characterised our countrymen, has in a great measure disappeared. The public have become comparatively indifferent to the punishment of offenders.—However clear is the moral evidence of guilt, there are those among us who would gladly screen the culprit from justice, and the general sentiment requires that he should have the benefit of every quibble and technicality of law, which ingenious counsel, provided by the government, can devise. If these shifts are not likely to succeed, then the respectability of his connections and his previous good conduct are urged in his behalf. If he escapes through any of these fissures, there is no public expression of horror, tho' he may be covered with blood; and if after all he is condemned, there are not wanting a host of benevolent minds to solicit his pardon. The vindication of personal rights before the courts of the country, has become unpopular. However wanton the attacks upon character or happiness which an individual suffers, he claims redress before the courts at a disadvantage, which is great, we had almost said, in proportion to the elevation and purity of his life. The laws for the collection of debts have already become, or are fast becoming, a dead letter. Men now pay their debts or not, just as their own sense of honour or interest prompts.

That support which our fathers thought it right that the laws should yield to religion, has in several of the states been withdrawn; in some of them by the influence of men opposed to our religious institutions, and in others by the friends of those institutions. No where now is any one obliged to yield any attendance upon the institutions of religion, or to bestow upon them any more respect than so much as shall prevent gross violations of the decencies of society. The quiet of the Sabbath as a political institution, or as necessary to the full enjoyment of the freedom of religious worship by the great mass of our citizens, is no longer *in fact* preserved by the laws. In one state, at least, contracts with clergymen have been singled out from all others, to be attainted and declared null. By the officers of the nation, requisitions have been issued for the parade of troops, and by the Congress laws have been passed compelling the performance of labour on that day, which our fathers not only would not have compelled, but had there been need, would have forbidden.

Among us is a sect of political religionists or irreligionists, who, as the perfection of liberty, claim the indiscriminate enjoyment of property, and indeed every thing else. This doctrine has been preached until many have come to feel like slaves deprived of their liberty, and of course in heart at war with society and all its institutions, and only waiting for an opportunity to act as they feel. These sentiments, and others like them, are disseminated not by newspapers alone, but by tracts and missionaries to every nook and corner of the land.

The principle that in voting, and all other matters of political influence, men are entitled to equality merely because they are men, without reference to property, intelligence, moral character, or any thing else, is one which the world never heard of until lately; and yet it is one which is in full operation among ourselves. The man who pays largely for the support of government, who has property, character, family and intelligence, stands on a humble equality with one who has neither, but only possesses those physical attributes which are essential to the name of man. The consequence is, that the power is engrossed by those who have least to hazard.

This has induced politicians to cater for them, and thus debase the partisan press to the circulation of personal scandal, vulgar abuse, and all sorts of appeals to the mob, to the utter disregard, in many cases, of truth and decency. Men of cultivated minds and genuine patriotism now shrink from being candidates for office; since it is making themselves targets at which all kinds of filthy missiles will be thrown. Many of them have withdrawn from politics and the polls in disgust; so that not unfrequently the contests are not so much about principles, or between good men and bad, as about men only, and between bad men only, who are scrambling and quarrelling for places among themselves. Time was, when the affairs of the nation, of the states, and of communities, down to the smallest, engaged the grave deliberation of the best men every where. Patriots were in office, elected by patriots.

In noting these changes which have occurred in the prevalent modes of thinking and acting since the days of our fathers, let us not be understood to regard them *all* as deteriorations. And that our meaning may not be perverted, we will instance as exceptions, those in regard to compelled attendance on public worship, and the support of that worship by legal taxation. Still, the general complexion of the picture is a dark one. It is well sometimes to look at the infirmities of society. Some of the sentiments and feelings now abroad, are undoubtedly distinct indications of disease in the body politic; though we hope and believe it possesses sufficient energy in due time to recover its legitimate functions. We rejoice in every measure which has a tendency to ensure to all classes and opinions the most perfect liberty and equality. But we maintain that is not liberty, but tyranny, which refuses to men of property and character the full enjoyment of both; and which, under pretence of separating church and state, would trample on the institutions of religion, and pour contempt on its benevolent Author. Whatever tends to destroy a just respect for the sanctions of religion; whatever tends to obliterate from the minds of the people a feeling of accountability, and makes them forget those higher motives which purify while they control the conduct, weakens their attachment to truth and duty, and prepares the way for the downfall of the republic.

BEAUTIFUL EXTRACT.

War may stride over the land with the crushing step of a giant: Pestilence may *steal* over it like an *invisible* curse, reaching its victims silently and unseen, unpeopling here a village and there a city, until every dwelling is a sepulchre: Famine may brood over it with a long and weary visitation, until the sky itself is brazen, and the beautiful greenness gives place to a parched desert—a wide waste of unproductive desolation. But these are only physical evils. The wild flower will bloom in peace on the field of battle, and above the crushed skeleton. The destroying angel of the pestilence will retire when his work is done, and the nation will again breathe freely; and the barrenness of famine will cease at last; the cloud will be prodigal of its hoarded rain, and the wilderness will blossom. But for moral desolation there is no reviving spring. Let the moral and republican principles of our country be abandoned; our representatives bow in conditional obsequiousness to individual dictation: Let impudence and intrigue and corruption triumph over honesty and intellect; and our liberties and strength will depart forever. Of these there can be no resuscitation. The "abomination of desolation" will be fixed and perpetual; and as the mighty fabric of our glory totters into ruins, the nations of the earth will mock us in the overthrow, like the powers of darkness, when the throned one of Babylon became even as themselves, and the "glory of the Chaldee's excellency" had gone down forever.—*N. E. Weekly Review.*

YOUTHFUL VIRTUE.

When vice approaches the youthful mind, in the seductive form of a beloved companion, the ordeal becomes threatening and dangerous in the extreme. Few possess the prudence and unyielding firmness, requisite to pass it in safety. Those who have been accurately observant to the dependence of one part of life on another, will readily concur with us, that Ames' future character derived much of its lustre, and his fortunes much of their elevation, from the untainted purity and irreproachableness of his youth. Masculine virtue is as necessary to real eminence, as a powerful intellect. He that is deficient in either, will never, unless from the influence of fortuitous circumstances, be able to place and maintain himself at the head of society. He may rise and flourish for a time, but his fall is as certain as his descent to the grave. He who holds parley with vice and dishonour, is sure to become their slave and victim. That heart is more than half corrupted, that does not burn with indignation at the slightest attempt to seduce it.—*Fisher Ames' Biography.*

WRITE PLAIN.

If people knew the immense trouble occasioned by writing an illegible or blind hand, they would take pains to write in such a manner, that the most unskilful reader would not be liable to mistake. Instead of this, many seem to labour to write obscurely, as if they thought it fashionable, or the mark of a gentleman. A fair hand *gives a zest* to the subject. We venture to say, that an essay, a familiar epistle, or any piece of composition of moderate merit, would be read with more pleasure in a fair hand, than a specimen of the finest genius, written so blindly as to require much time and labour in decyphering the words. So in print, the most entertaining narrative will be passed over unread, if the paper or type is bad, and the words blurred, when the same would have been read with pleasure, had the eye been invited by a beautiful impression. The fault of which we complain, is most obvious in writing *names*, as there is nothing *about* them, as there is about other words in a sentence, preceding or following, to explain the sense, or indicate the word. Many an important letter remains *unanswered*—many a communication for the press is *rejected*, and many an advertisement *erroneously printed*, thro' the fault we have just mentioned; an obscure hand.—*Mrs. Yeoman.*

PETER THE GREAT.

This monarch, in 1704, took the city of Narva by assault. His troops, in defiance of his orders, sacrificed every thing to fire and sword. He threw himself into the midst of his mutinous men, rescued the women from their insults, and killed two of his soldiers with his own hands. He then entered the town-hall, whither many of the terrified citizens had fled for refuge, and throwing his sword upon the table, "It is not with the blood of your townsmen," said he, "that this sword is stained, but with that of my own soldiers, whose lives I have taken to save yours."

Make for yourself good friends, that you may dwell in the shadow of their protection; they will be a joy to you in prosperity, and a solace in distress.

LITERARY AND SCIENTIFIC.

From the Connecticut Journal.

ESSAY ON HIEROGLYPHICS.

An interesting little volume has just been published in Boston, which, from the importance of the subject, we think deserving of general attention. It is entitled, "Essay on the Hieroglyphic System of Mr. Champollion, jun. and on the advantages which it offers to Sacred Criticism. By J. G. H. Greppo, vicar general of Belley. Translated from the French by Isaac Stuart, with notes and illustrations. Possuit Dominus in Ægypto signa sua." Boston: Perkins & Marvin; pp. 275, 12mo. 1830. The following remarks relative to it, taken from a Boston paper, will fully explain the object of the work:—

"As might be inferred from the title, it gives an account of the investigations which led to the discovery of the meaning of the Egyptian hieroglyphics. Most persons familiar with the history of ancient Egypt, are aware of the interest that has long been felt in relation to these mysterious characters, and of the efforts made to interpret them, and thus raise the veil with which time has shrouded the early history of a nation once the favourite abode of civilisation and genius. Many specious hypotheses have been formed, but the test of experiment has proved them to be only hypothetical; and the traveller, as he strayed among the ruins of Egypt and gazed upon the towering obelisk, or stupendous pyramid, has sought in vain to read their former history in the inscriptions with which they were covered. The recent discoveries of Champollion, of which the work we have named gives an account, induce the expectation that every difficulty will be removed, and the object so long desired be fully attained. The manner in which the discovery has been made is briefly this:—When Bonaparte undertook his expedition into Egypt, he took with him a company of learned men; intending that while he was employed in earning laurels for the conqueror's brow, his corps of *savans* should be engaged in gathering laurels of another description, among the interesting ruins with which the country abounds. Among others, a mutilated part of a monument was discovered, having three inscriptions in different characters, one of which was hieroglyphic, and the other Greek. This was sent home to France,* and Champollion was led to believe that the hieroglyphic inscriptions might be found to correspond with the Greek. In this way he formed an alphabet; and so far as it has been tried, it proves the key that is to unlock the mysterious chamber into which none have hitherto been permitted to enter. The bearing which this discovery is to have upon the sacred writings will be at once perceived. The light which will thus be thrown upon the manners and customs of a nation, whose history is so blended with that of the ancient people of God, will bring new evidence of the truth of the inspired volume. Indeed, what has already been discovered, is sufficient to put at rest many difficulties which modern infidel objectors have raised. For a detail of these, the reader is referred to the volume mentioned. The work is a translation from the French, and is of a character to interest especially the biblical scholar, yet affords much that will gratify the general student. The translation is made by a son of Professor Stuart, of Andover; and being executed under the revision, and illustrated by notes of the Professor, the public have sufficient guaranty of the character and correctness of the work. Two or three plates illustrative of the manner in which the hieroglyphics were made, give additional interest to the work, and from its size it is afforded at a price which places it within the reach of all."

* This is a mistake. A copy of the inscription, only, was taken and sent to France. The stone, by the capitulation of Alexandria, fell into the hands of the English, and being afterwards transported to London, was placed in the British museum.

GIGANTIC FLOWER.

The most important discovery throughout our journey was made at Sumatra; it was a gigantic flower, of which I can hardly attempt to give you any thing like a just description. It measured across from the petals, rather more than a yard; the nectarium was nine inches wide, and as deep, and estimated to contain a gallon and a half of water; and the weight of the whole flower, fifteen pounds! The Sumatran name of this extraordinary production is Petimun Sikinhili, or Devil's Siri (beetle) box. It is a native of the forest. This gigantic flower is parasite on the lower stems and roots of the Cissus Augustifolia of Box, and of a deep dusky red. The flower, when fully expanded, is, in point of size, the wonder of the vegetable kingdom; the breadth across, from the top of the one petal to that of the other, is three feet. The cup may be estimated capable of containing twelve pints; its inside is of an intense purple, and more or less densely yellow, with soft, flexible spines of the same colour. The fruit never bursts, but the whole plant gradually rots away, and the seeds mix with the putrid mass.—*Memoirs of Sir G. Raffles.*

Cheap and wholesome Substitute for the Bath.

Sir A. Cooper mentions, in his lectures, that he has been long accustomed to wash the whole body with a wet sponge every morning, instead of immersion in the cold bath. Having made trial of this method, I can confidently recommend it.

1st. To many classes of invalids who could not endure a plunge into cold water.

2d. To those who cannot afford, or conveniently obtain, the luxury of the full bath. The want of servants, the difficulty of getting water in one's chamber, the distance of a suitable bathing place, are all obviated at once by this safe, simple, and cheap substitute for immersion.

3d. Those who have not time for full bathing. This method adds only from one to five minutes (at discretion) to the ordinary time of dressing.

4th. To ladies for themselves, and to mothers for their young children. The sponge can be so handled as to give no more shock than wiping with a wet towel. If pretty full, it will be as good as a common bath. Hence it can be adopted to the state of a child's health, temper, &c.

The Monthly Repository and Library of Entertaining Knowledge.—The October number of this work, published by T. Doolittle, Albany, has just appeared. Its contents sustain the good reputation which the former numbers so eminently acquired. It is a most excellent publication, and worthy of general encouragement, particularly by parents for the benefit of their children. This number contains an engraving of the aqueduct at Rochester.

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingstou County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$5 47a	Sole, oak tanned, lb.	20a25
Pearl do.	5 75a	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould	9a10	Undressed do.	1 50a2 25
Dipped	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb.	6a8	*Oil.*	
Coffee.		Whale, gal.	34a35
Havana	10a12	Sperm, summer	65a67
Java	13a14	—— winter	80a85
Cotton.		Linseed,	83a85
Upland	11a13	*Provisions.*	
Louisiana	12a14	Beef, mess, bbl.	8 00a
Alabama	11a13	—— prime	5 00a
Feathers.		Pork, mess	14 00a
Live American	34a36	—— prime	10 00a
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 37a2 50	Butter, N.Y. dairy	12a15
Scale	1 50a1 62	Hog's Lard	10a11
Pickled, bbl.	3 00a3 25	Cheese	6a8
Mackarel, No. 1	5 87a6 00	*Rice.*	
Shad, Con. mess	8 25a8 50	Prime, 100lbs.	3 12a3 25
Herring	2 87a3 00	*Salt.*	
Flax.		Turks-Island, bush.	@45a46
American, lb.	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 10a5 12	Havana, white, lb.	11a14
Western (canal)	5 25a5 37	—— brown	8a9
Rye flour	3 62a3 75	New-Orleans	7a8
Indian meal	3 62a3 75	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 02a1 05	*Tallow.*	
—— western	1 00a1 09	American, lb.	6a7
Rye	62a63	*Teas.*	
Corn, north yellow	62a63	Bohea, lb.	32a34
Oats	34a36	Souchong	44a75
Barley	60a	Hyson-skin	38a75
Beans, 7 bushels	7 00a8 00	Young-Hyson	70a1 06
Hides.		Hyson	85a1 12
La Plata, lb.	15a16	Gunpowder	1 00a1 30
S. A. horse, piece	1 50a1 60	Imperial	1 00a1 30
Hops.		*Tobacco.*	
First sort, lb.	9a	Richmond, lb.	3a6
Lumber.		Cuba	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port	80a1 75
Do oak	20 00a25 00	Teneriffe, L. P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a60
Hoops, per M.	35 00a36 00	—— pulled	50a60
Staves, pipe	48 00a50 00	Common	35a40
—— hhd.	35 00a36 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

HARDWARE, &c.

JAMES DANA & Co. No. 88, Genesee street, are now receiving, by the late arrivals from England, in addition to their former Stock, a fresh supply of Hardware, Saddlery, Cutlery & Cabinet Ware, which they offer, wholesale and retail, on the most favorable terms. *Utica, May* 25, 1830. 21

STEAM SCOURING AND SPONGING CLOTHES,

OPPOSITE the Old Stand, one door below E. Cross' Marble Factory, by R. & W. PAUL.

The public will please to take notice that my brother has arrived from Paris, with a new style of cleaning clothes, different from any in the United States.

R. PAUL.

N. B.—WM. PAUL hopes that by his steady attendance, and experience in business—having scoured seven years in Paris—that he will receive a share of public patronage, at his present stand, in company with his brother. He can clean Linen as well as Woollen Cloth; also, Silks, Cassimeres, and Cashmeres, and all kinds of apparel. Old and faded garments will be brought to their original color, and warranted not to fade again.

☞ The public are hereby warned to beware of John Granison, as we shall not be accountable for clothes damaged by him in scouring or coloring.

ROBERT PAUL,
Utica, Oct. 5, 1830. WILLIAM PAUL.

DR. ATTRIDGE'S TINCTURE,

FOR DYSPEPSIA.

THIS medicine is offered to the public as an effectual remedy for Dyspepsia or Indigestion, and all Asthmatic Complaints. The discovery of this medicine has been the effect of long and attentive study, and is now made public from the most decided conviction, founded on ample experience, of its power in eradicating this disease, after all other medicine has failed.

Thousands are lingering under this disease in some form, sinking to the grave without a remedy, whom this medicine would certainly restore to perfect health and vigour. Its safety and innocence has been fully attested, so that it may be administered to the tenderest infant. It has been recommended by several of the most distinguished physicians in America, who admit that a more important discovery in medical science has never been made. Its best recommendation is the trial of a single bottle. Every member of society should aid in diffusing information of this discovery. Humanity makes it a duty.

Desirous that this medicine may not be numbered with the host of quack medicines constantly offered to the public to cure all diseases, it will be sold at C. P. Stradling's, (late Tutts') Patent, Public and Genuine Medicine Warehouse, South gate, Royal Exchange, leading from Cornhill, and at Mr. Ward's, 324 Holborn, near Middle Row, London.

Sold by appointment, at the stores of WARNER & SOUTHMAYD, and J. B. MARCHISI, Utica. 39

NOTICE.

THE Subscriber has removed his Medical Dispensary, to No. 39, Genesee st. where he will keep DR. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & HARVEY, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulnes in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

PETER PARLEY'S GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September*, 1830.

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and commands for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.
Utica, February, 1830. 51

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, aciditie-, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediateiy; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseaaed state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street, Utica.
July 28, 1829. 30

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street.
Utica, July 28, 1829. 30

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.
July 28, 1830. L. HOLBROOK.

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.